SPIRITUALITY: AN EDUCATOR'S ETHICAL ELECTION
A QUALITATIVE STUDY OF HIGH SCHOOL TEACHERS USE OF PRAYER

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ABSTRACT

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by

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Should prayer be reintroduced in schools? The focus of this study was how to engage educators in a spiritual connection with God. The researcher wrote a prayer book entitled *Timeout for Teachers* that included 150 prayers for students based on Bible scriptures. Teachers were encouraged to participate in intercessory prayer utilizing the prayer book and regular periods of prayer sessions. The prayer experience became a new pedagogical teaching approach and catalyst to draw the conclusion that when teachers are given a forum to routinely pray without contextual apprehension, the teacher effectiveness and commitment to nurture the whole child will improve.

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INTRODUCTION

The focus for this study is hinged upon the essence and implementation of Spirituality and the Practice of Ministry. For this writer, the focus will be to offer a way to improve or change the teaching practices of the faculty of one public high school in Detroit, Michigan by infusing spirituality through the practice of intercessory prayer. Intercessory prayer is defined in the traditional view as the opportunity for the Divine God to make a difference in people and problematic situations. Inference is made here, that many of the problematic situations that exist within the Detroit Public Schools result from a spiritual disconnection with the Divine by staff and students.

The writer seeks to examine the impact of intercessory prayer upon the lives and careers of a sample group of high school teachers. The writer takes the position that incorporating intercessory prayer into a regular regime of teacher preparation will in fact affect and transform the teacher's personal perspective, instructional strategies, compassion and influence on and for students. The writer further contends there is a direct correlation between teacher's instructional methods and student's educational success or failure.

For this writer, the challenge was how to introduce the spiritual discipline of prayer to public school educators of the Detroit Public School System. Traditionally, the mention of praying or inclusion of prayer in public schools not

only raises eyebrows, but also polarizes community and governmental leaders. The writer recognizes the furor proposed by certain civil liberties groups and the like. Of course, history has also been profoundly negatively etched in this writer' opinion with the landmark decision in 1963 when Madelyn (O'Hare) Murray was favored by the Supreme Court deciding her son would not have to be subjected to public school verbal recitations of prayer. Drawing upon the New Revised Standard Version Biblical directive of Proverbs 22:6, "Train children in the right way, and when old, they will not stray," is the interest and passion for this writer's study in infusing spirituality and reinserting opportunities to incorporate prayer back into public education.

It is this writer's contention that because prayer was legally directed to be nationally removed as a teacher's regular practice with students in the public educational systems across this country, the positive residual effects of its sustaining and transformative power diminished suggesting a downward spiral of negative factors applicable to the overall public educational system. Specifically, the Detroit Public Schools District is falling far short of achieving its promoted slogan, "Building Brighter Futures" for all students. In the larger context of public education and in conjunction with the nation's dictum of "No Child Left Behind," curriculum and teacher preparation must be revisited in order to prevent future dropouts, casualties and a declining society.

The problem addressed was how to connect educators who teach in an urban school setting plagued with social problems with the presence of a transformative God through the spiritual discipline of intercessory prayer. The

American conflict and struggles about the separation between church and state continues in debate and legal deliberations even to-date. The exclusion of public prayer in schools has split our modern social order into pro groups supporting curriculum inclusive of morals and values teachings and con groups against proselytizing religion. Prior to O'Hare, opponent to school prayer and certainly at the onset of this country's formation, prayer in school was not only acceptable, but religious teachings were foundational due to the strong moral belief system of our country's founding fathers.

It is expected the sample teachers who incorporate spirituality through intercessory prayer experiences will result in a deeper and more personal connection to God, as well as refine and elevate their teaching techniques simultaneously growing into a more spiritually developed educator. Should these results conclude to be effectual, then this researcher will prepare for two opportunities. First, the author will resume with the invitation for early Morning Prayer to the 2004 faculty and staff of targeted DPS high school.

Next, the author will offer to a larger population of educators an opportunity to incorporate the spiritual discipline of intercessory prayer using the *Timeout for Teachers* prayer book, the tool designed by this writer to encourage prayer, by means of the Superintendent of Detroit Public Schools. The writer celebrates the anticipation of the effects of intercessory prayer upon the teachers. Moreover, the writer asserts that prayer is transformative and changes things, and that the perspective of the Detroit Public Schools will be redesigned under the

authority of the Holy Spirit emphasizing not only the academics, and the curriculum but also the ethics and values of God.

For some spirituality may be equated with religion, theology, mysticism, holiness, religious studies, ritual or demonstration of faith. This writer defines spirituality in the broadest sense that which fosters attention and response to God's presence. In the more specific sense, it is those spiritual practices, methods or exercises that are prayerful, structured, intentional and reflective modeled after early church, traditional or contemporary examples for the purpose of seeking, response to, and or nurture of God's presence.

Included but not exhaustive as part of these spiritual exercises and disciplines are: daily devotion, private and corporate intercessory prayer, meditation, reading Scriptures, reflection, journaling, labyrinth walking, lighting of candles, engaging the Holy Spirit as Guide, listening to the voice of God, singing praise songs, and worship of God. In a universal sense, spirituality is a connection, a system or method for connection to God. This definition also supports a vertical and horizontal centering point of spirituality, a sort of spiritual formation if you will.

As this researcher looks back down the hallways of her history, then turns to walk through doors God opened, it is not difficult to see how God's hands had been softly and gently guiding her on an explicit journey. The question, "How did she get to this point on her journey, will be addressed in this paper. The overall response rests in an appreciation of her own formation and growth. The response also unveils understanding in the development of her spiritual perspective gleaned

from observation of two major avenues of the author's life. These areas intersected her forty plus years of spiritual formation with her three decades of educational endeavors and contributions.

Today, a growing dilemma is increasing for more of our American society. Governmental, medical, business and political leaders are requesting that public school educators prepare graduates with potential to demonstrate skills, talent, literacy, insight, ethics and integrity resulting in greater impact and financial profit for their institutions and companies. In the context of the city of Detroit and the Detroit Public Schools, their is documented evidence of low graduation rates, increasing student violence, high drop-out rates, hopelessness, financial struggles, reports of poor test scores and failing schools compared to other districts around the state and country.

According to the Michigan State Department of Education officials, the state standardized test instrument, the Michigan Education Assessment Performance test (MEAP) administered every spring to every school in the state of Michigan, resulted in the school district of Detroit consistently measuring far below state and national standards, for the last ten years. This data is a matter of public record and it is disseminated to every school and major newspaper media. In fact, this writer theorizes there seems to be a breakdown of many vital components of the educational process, contending the DPS district is failing our children.

Consequently, the question to re-incorporate prayer in public school is introduced as the scaffold constructed by this writer.

The value of this work ripples out from the individual teacher into a student's home, the immediate community, the overall school district, and future business and financial sectors of this country. Certainly immediate transformations may be actualized, but optimistically, future generations of positively spiritually grounded citizens will influence our lives. This author appreciates the academic preparation of her colleagues in public education, but is encouraged to help educators take ownership of the destiny of a student's future as he or she approaches God on their behalf.

For this manuscript, the researcher will present in chapter one the educational, and spiritual state of the Detroit Public Schools District, from the researcher's vantage point of twenty-six years serving as teacher and administrator, within the DPS. Discussion will be presented relative to typical practices and interactions of public educators of this district.

Chapter two will introduce several educational proponents of teacher reflectivity, and spirituality in the classroom. Teacher preparation will be discussed as to the value of educational and personal character merits. The writer's ministry model will also be examined.

Chapter three will focus on the wealth of Biblical and theological pioneers that found substantial personal formation employing intercessory prayer. Certainly biblically and possibly historically, the greatest example and teacher of intercessory prayer was Jesus Christ.

Chapter four describes the methodology and model design of this project and the intercessory prayer book, *Timeout for Teachers*. Chapter five recants the

actualities of what happened in narration during the implementation of this project by the consenting sample group and the contextual associates.

Finally, chapter six shares reflections from the writer, findings and conclusion for this project as well as future potentiality for other researchers and other educators.

CHAPTER ONE

MINISTRY FOCUS

The value in choosing the context of the Detroit Public Schools District for the writer's ministry focus was to acknowledge the lack of evidential expressions of corporate spirituality and offer a positive option for teachers. The hope was to cease participating in passive acceptance of the District's status quo, sitting silently watching the youth of this district drop-out from a lack of student and teacher interest. The writer resolved to take an active part in the educational reform positioned by the Congress and supported by the President as evidenced in the *No Child Left Behind Act of 2001*.

Educational reform proponents from the local, state and federal levels are addressing various components for focus. Parents, teachers, churches and community groups all target specifics that need financial and administrative attention. However, few advocates or curriculum address teacher educational and spiritual preparation, years of teaching experience, special insights into making the moral, ethical and spiritual characteristics of students.

In educator Clifford Mayes article, "*Cultivating Spiritual Reflectivity in Teachers,*" he leads the reader down avenues that directly collide with traditional thoughts for teacher preparation. "There are probably few subjects that are so inadequately explored in teacher education as our student's spiritual beliefs and

education as our student's spiritual beliefs and practices-whether or not those beliefs and practices are grounded in a formal religious commitment."[1]

Throughout this writer's journey, her spiritual growth has been a conscious cooperation with the Holy Spirit in transformation that positioned her to be called a change agent in the field of education. With over thirty years of service and commitment to public and higher education as a teacher, high school administrator, and adjunct college instructor, the author's experience under girds the passion for marrying spirituality and education. In the early teaching career of this educator, this writer had a special encounter with the Divine while walking the hallways of a middle school in Detroit, Michigan.

God's inaudible voice echoed in her spirit and down the corridors overcoming the shouts, screams, and laughter of masses of lively African American children and gently whispered, "Who shall I send"? Immediately, this writer identified with the prophet Isaiah who responded, "Here I am Lord, send me." That was an awakening moment and a clear understanding of the calling and heart required of a teacher. Suffice it to say, that this educator's B.A. in English, M.Ed. in Reading, Ed. Spec. in Administration and Supervision did not complete her teaching preparation.

This writer's teacher experience integrated with a vital spiritual relationship with God is now the framework for constructing such a merger. Drawing upon the New Revised Standard Version Biblical directive of Proverbs 22:6, "Train children in the right way, and when old, they will not stray," is one interest for this writer's study in infusing corporate spirituality with public education. It is this writer's contention the Detroit Public Schools is falling far short of achieving its promoted slogan, "Building Brighter Futures," for all

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[1] Clifford Mayes, "Cultivating Spiritual Reflectivity in Teachers," *Teacher Education Quarterly* (Spr. 2001):5.

the Detroit Public Schools is falling far short of achieving its promoted slogan, "Building Brighter Futures," for all students in the larger context of public education and in conjunction with the nation's dictum of "No Child Left Behind". The major concentration of this chapter will contextually analyze and identify prominent factors particularly relative to the make-up of the city of Detroit and more importantly, the major public educational system, the Detroit Public Schools. Some of these factors include the historical aspects of the city, cultural traditions of the residents and the Districts' educational tenets.

To begin, as a short overview of the city's landscape, Detroit is the largest city in the state of Michigan. The city is less than an hour's drive south down Interstate-75 to Toledo, Ohio, three hours south to Dayton, Ohio, and five hours west down I-94 to Chicago, Illinois. Internationally this city shares the riverfront of the Detroit River with Windsor, Canada. A four-hour drive north on Queen's Highway 402 will take you to Toronto, Canada. Although Detroit hosts many conferences and events, it cannot include itself in the bigger and wider concept of diversity, inclusion, international relations and activities or racial cohesiveness. Unfortunately segregation emerged with the introduction of the automobiles.

The city of Detroit is internationally known for many great moments of time. Detroit's history has recorded the introduction of French explorer, Cadillac, Henry Ford, and the music industry provided by Motown Records amongst many other significant figures. However more recently and consistently, Detroit has become known for other less noteworthy memories.

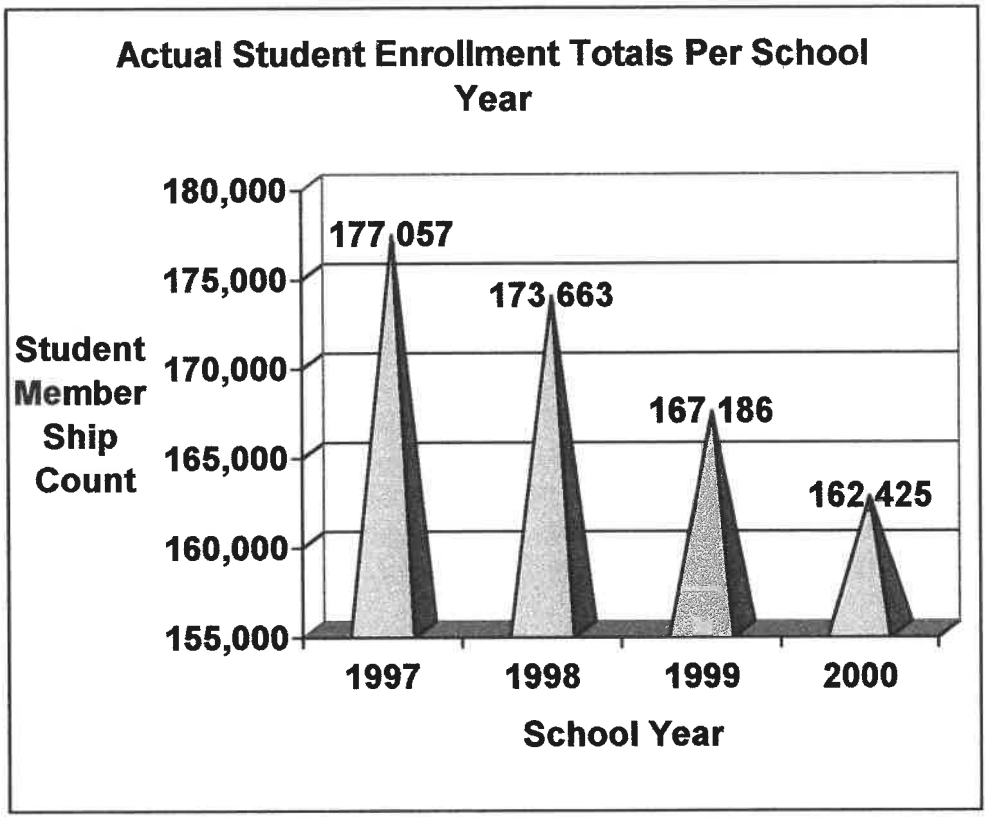
According to the U.S. Census of 2000, Detroit now has slightly less than one million officially counted people. The city's great landscape has been diluted year after year. It has become a city full of cultural and community problems, economic loss, declining businesses, rising unemployment numbers, local and federal internal police investigations and a forty-percent literacy rate for its residents. Eighty five percent of its residents are African American. The other approximate fifteen percent are mostly comprised of economically stable Anglo Americans who have moved back into Detroit for business and development opportunities, and the rest of Detroit's citizens, less than one percent are from the Arab and Hispanic populations.

For a city compassing the size of Detroit, it has only one major state university, one small denominational college, and one county community college. There are several smaller non-accredited business, vocational and Bible colleges operating within the city limits, and there is only one seminary, awaiting accreditation status located within Detroit proper. Traditionally, the residents of Detroit, mainly hard-working factory laborers concentrated on earning a decent living through the automobile industry and related entities. Even today, the automobile plants do not require a high school diploma to be hired on the assembly line. For many, their daily existence has left little room for cultural appreciation or pursuit of a higher quality education.

For most citizens of Detroit, education is not and has not ever been a priority. Nationally, as well as locally, Detroit is reported to have only a 40% literate population. Correlation might be made between high crime rates, violence and the literacy rate. Linkage may also be concluded that societal issues are often and have

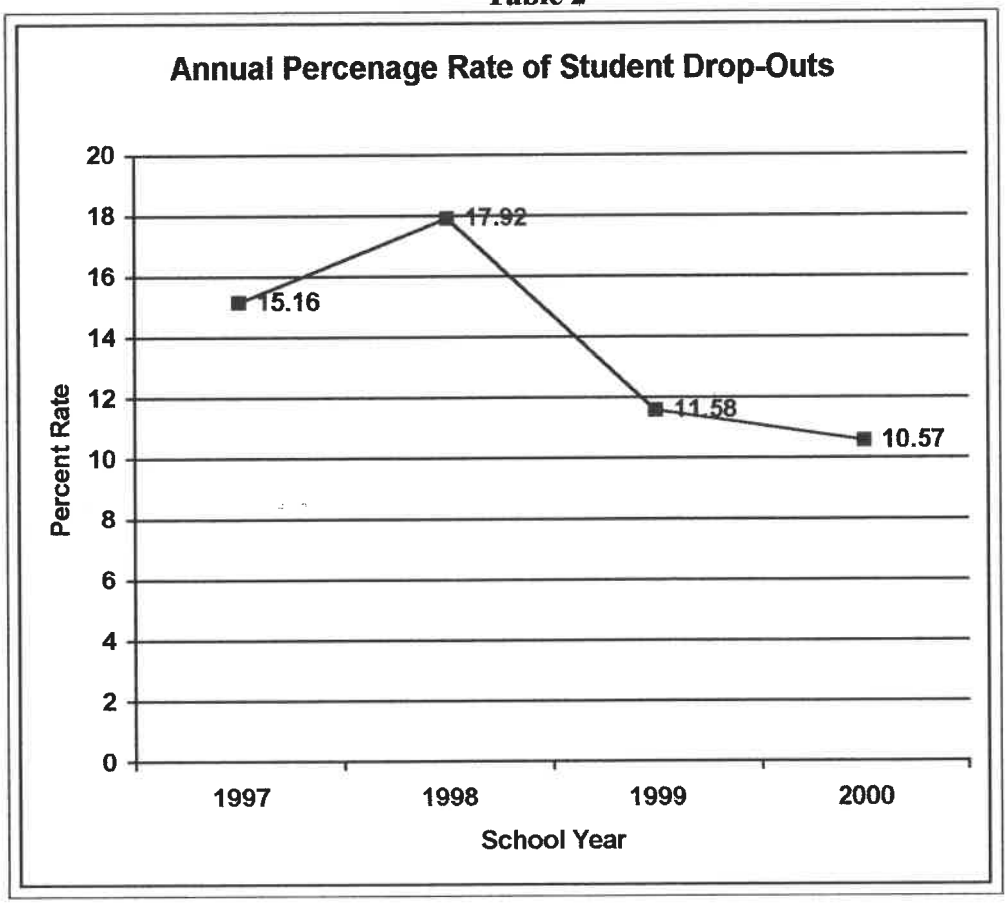
been unfortunately replicated in the Detroit Public Schools District. More importantly, the continuum of high drop-out rates, decreasing enrollment and graduation numbers (see Tables 1-3) continue to reflect a low educational interest by the general citizenry of Detroit. The figures in the following tables show the latest data.

Enrollment
Table 1[2]



[2] 2000 Data , *DPS April 2001 Report*, www.det.k12.mi.us.org.

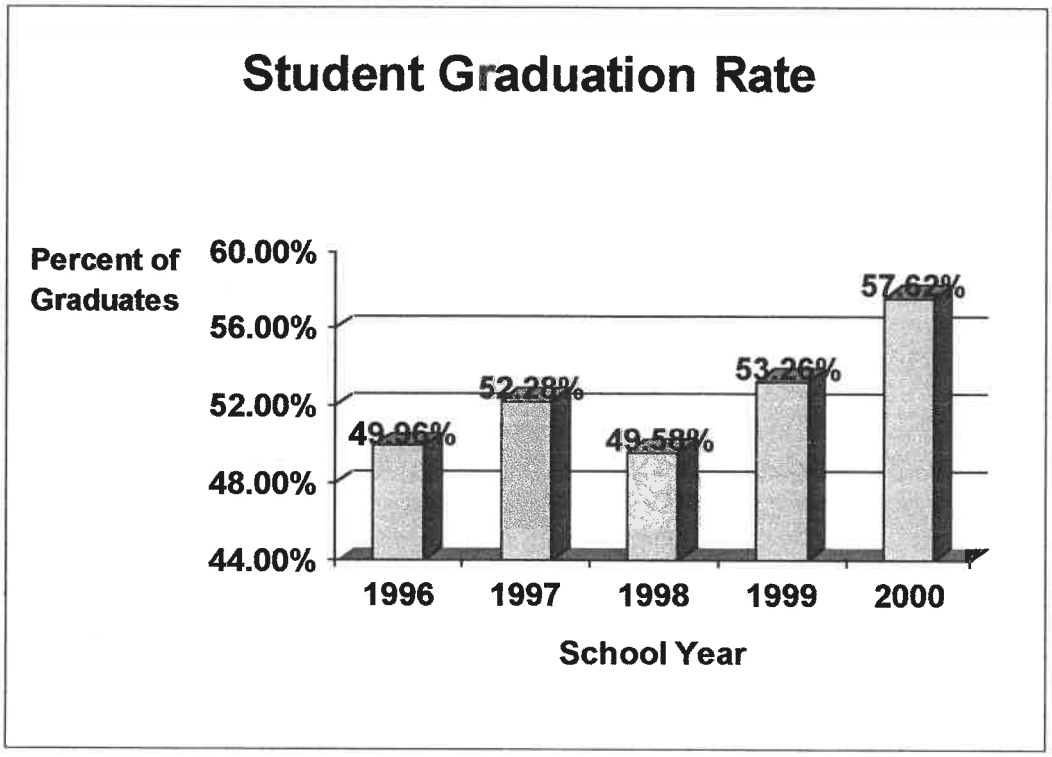
Percentage
Table 2 [3]



For the past five years, DPS has experienced declining enrollment-a trend that will cost the District tens of millions of dollars in lost revenue in the up-coming years. Even though, the DPS District is losing revenue, the loss of over 1600 students annually is staggering. This writer contends that no child should ever be left behind.

[3] Ibid.

Graduation Rate
Table 3[4]



The January 2004 State of the City of Detroit Address as given by the Mayor of Detroit indicated the 2004 city budget resulted in a major deficit and the projected 2005 city budget is expected to call for city employee and services restructuring. He proposed that the problems with the school system can be salvaged with a new appointed school board and accountability system set in place. The Mayor further contemplated to simultaneously function in the position of Chairman of the Detroit Public School Board. He suggests that even though he had only been an elementary teacher at an all male academy for less than three years, he deemed himself qualified and available to manage both the City of

[4] Ibid.

Detroit and the Detroit Public School District. This proposal was aimed to fix the woes of the DPS District.

The Detroit Public Schools District is the largest school district out of 554 districts in the state of Michigan. It is located within the city limits of Detroit, Michigan and the southeast county of Wayne. Moreover, it is a large urban district with equally large concerns of student achievement, state and national tools for measurement, curricula implementation, and union bargaining agreements, budgetary fiscal concerns and parental and public expectations of satisfaction. Together with all of its twenty-one union groups (including the Detroit Federation of Teachers), state overseeing agencies Governor's Office, Mayor's Office, community partnerships and parental advocacy organizations; it truly takes a whole village to promote successful holistic progress in a child's future.

Clearly, the DPS district has many similar concerns like other school districts around the country. Still and all, this district has found itself almost cornered behind the proverbial eight ball. Currently, DPS is not in any educationally enviable position. Using rounded figures from the 2000 data released in April, 2001,[5] the district employed a total of over 24,700 administrative and local school employees. Within all of its 279 schools, there were over 18,000 staff members. Housed in the School Administration Central Office are the remaining 6,000 administrative central office staff members. The

[5] 2000 Data , *DPS April 2001 Report,* www.det.k12.mi.us.org.

larger percentage of DPS employees are females resulting in 75% or 18, 700 workers. The remaining 24% of the workforce or 5,900 are males.

The figures per ethnicity identifies:

78% - African American

18% - Anglo American

1.5% - Hispanic American

1%-Asian American/Arab American,

and less than 1% are Native American or other.

Reportedly, a unique eighty percent of the district spending goes to pay for wages and benefits of employees per year, with the state spending on average $7,350 per student.[6]

In 2000, the Detroit School District had 279 schools including pre-school, elementary, middle, special education, career and alternative educational buildings. On the average most DPS were built around 1937. Therefore, most school buildings have been around for 63 years. This statement in and of itself speaks to the progressiveness of the school system. There are over 8,300 classrooms, and another 200 portable units that house students. In 2001, through the city body proposals, Detroit has built or upgraded fifteen schools. These were just the first to be constructed in several decades.

The August 2001 DPS reported an enrollment of 169,000 students. The DPS data reports five categories or student ethnicity. The African American

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[6] Ibid.

student enrollment was ninety-one percent or some 147,000 students. The rest of the student population supports less than nine percent Asian/Pacific American, Hispanic American, Native American or American Indian, and Anglo American students. The gender breakdown slightly favors the male student with almost 51% and the female students equally close with 49%. Over 8,000 general education and another 9,500 special education students are transport by school bus daily. Seventy percent of DPS students amounting to 114,000 children receive free or reduced lunch, compared to twenty-six percent state average.

In 1999, in an attempt to make a difference as viewed by some, prompting from the governor of the State of MI enacted a radical shift in DPS management. Now the CEO of the DPS manages the school with a seven-member state appointed School Board. This legislation created a gubernatorial selected School Board due to DPS's failure to produce 60% literate and graduating students. Prior to this point, the DPS has always held local elections to fill seats on the School Board of the Detroit Public Schools from residents in Detroit. Therefore, in a landmark and revolutionary move, the state took over the DPS district and put in place a CEO rather than a School Superintendent; and a school board accountable to the governor rather than to the parents or citizens of the community.

For the 2004 school year, the citizens of the city of Detroit raised serious concerns relative to the legalities, governance and authority of the State of Michigan right's to take over Detroit's schools, a predominately black school district. Several questions were raised as to the ethics of this move. Who has the

right to be the decision making board and conclude legislative findings for this district, for the teachers, for its students, and for the parents?

An educational state take-over has never happened for any other failing district. This issue has caused tension, racial divides and pressure in a city with an already tremendous amount of challenges and conflicts, budgetary concerns, rising crime and unemployment.

This controversy has additionally caused pressure for the local government including the mayor and city council to place as a proposal for local citizens to vote relative to who controls the Detroit Public School District. Should the management of Detroit's schools be handled by a distant state educational agency? Should local residents present a campaign and seek control from a residential perspective? Will it make a difference in the community? Will students increase their attendance rates? Will the students achieve better?

A more significant question, in this writer's opinion might be, who has the best interest of the students at heart? Does anyone care about the children?

At the same time, the local news sources wrote articles and reports of the escalating violence expressed in the DPS system. For the first six months of the year 2002, twenty-six children, ages 16 and younger had been killed in Detroit. In some cases, babies died at the hands of youngsters like themselves. "Nationwide, student's ages twelve through eighteen were victim of more than 2.7 million total crimes at school, as stated by the U.S. Department of Education and U.S.

Department of Justice. Almost one in five students reported being threatened with a beating."[7]

Nonetheless, the Detroit Public School District exists as a school system with conglomerate sub-populations integrated to prepare pupils to render contributions to a specific community and to humanity at large. It is this writer's position that in order for the DPS to effectuate these results, the "train up children" directive of Proverbs 22:6 should be embraced to foster the mission, goals and objectives of the DPS. This Biblical concept to provide an ethical synergy as we educationally nurture our youth, promotes growth of the whole child's spirit, body and soul.

Additionally and equally important, our teachers become spiritually emancipated educators in a traditional educational context. African author, Folasade Oladele, writes from her article entitled, *Passing Down the Spirit*, "Spirit is at the heart of a meaningful education. Spirit is the spark of life that resides within every human being; it is the connection to the fabric of all life and to the source of all creation."[8]

The aspiration of the Detroit Public Schools is to educate the children growing up in the community, so that they may become contributing competent, self-reliant residents in our society, who will be active socially, politically, and intellectually. Therefore, we acknowledge the influence of the schools is

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[7] Janice Hayes-Keyser, "To Sleep Without Anger," *African American Family Magazine*, Sept. 2002, 28.

[8] Folasade Oladele, "Passing Down the Spirit," *Educational Leadership* (Dec. 1998/Jan. 1999): 62- 65.

eminently pivotal. In an effort to produce a productive, self supporting fulfilled citizen as described notwithstanding, without a spirituality emphasis there will not be any transpersonal transference by the teachers to their students. Mayes believes Paul Tillich to be one of the greatest theologians of the 20th Century, and continues to connect with Tillich in describing societal formation. "The spiritual impulse is not only psychologically and ontologically primary, it is also essential in the formation and maintenance of society-"religion is the substance of culture, and culture is the form of religion." Mays concedes that, "if we socially construct our reality, it is equally true that we spiritually/religiously construct our society."[9]

Currently, there is no component in place that addresses the corporate spirituality of either staff or student. More specifically, the DPS has not integrated any materials into the educational division of the district's curriculum that promotes the spirituality enhancement of their staff or students. Tragically every year, the reporting board of the Michigan Department of Education and the local media continue to report that DPS appears lower and lower on the achievement scale, as compared to other Michigan school districts. Educational research shows smaller districts that provide nurturing moral values and ethics or teaching to the whole child realize greater success evidenced in reported graduation statistics. Private and parochial approaches to teaching have historically included components in the curriculum that permitted greater expression of faith teaching,

[9] Clifford Mayes, "Cultivating Spiritual Reflectivity in Teachers," *Teacher Education Quarterly* (Spring 2001):5.

ethical courses and personal development, thusly incorporating a measure of spirituality.

Public education is being called upon at the present time to prepare young people for a future responsibility probably greater than that faced by any former generation in the history of the world. Response to this call is evidenced, in this country, by the enlarged opportunities for study that are being offered in technical schools colleges and universities. Still and all, in these programs, there is a conspicuous lack in the strengthening of moral training to parallel the cultivation of skills and knowledge.

The persuasion for virtuousness in the lives of students, which formerly came from their homes, is now found omitted in far too many cases. Unfortunately, too many parents are simply not measuring up to the demands made upon them by our rapidly changing society. As a result, the lack of other pertinent and character building aspects have become definite handicaps to the full development required of today's youth.

As an educator serving in an administrator position within the district, this writer witnesses the daily effects of the lack of spiritual awareness. When such an inclusion of spirituality is integrated and applied to public education, before long we may see a generation equipped not only with knowledge of facts and possessing skills and content; but a generation competent enough to contribute to the overall good of this nation. We then have participated in encouraging generations of students to rely on inmate, foundational principles to interact and implore balance and wisdom as they meet the overwhelming challenges of their

community, society and world." Mattingly's (1975) study of teachers in the 19th Century concluded that the American teacher's sense of calling typically "possessed quasi-spiritual properties" in the teacher's desire to inculcate moral and civic virtues."[10]

> The imparting of moral and spiritual values to our youth involves teaching morality and spirituality by the home, community, church and school. Setting aside the tenets of religion, public education screams for the necessity of finding an interpretation of spirituality adequate for today's needs, and congenial to our homes and schools, without proselytizing. Educators are crying out for help across the country. How do we reach our youth in public education? How can we make a difference, an impact, and a lasting impression on those students that enter thousands of classrooms on a daily basis? What can teachers give to students to form their character? What can teachers do to guide a student's values, integrity, and morals? How can educators uncover the true essence of a person and help ignite their capabilities? What can teachers do to help themselves?
>
> Such educational luminaries of the mid-to-late 19th Century as Emma Willard, Mother Mary Seton, and, above all, Catherine Beecher, insisted that teaching was primarily a religious "vocation" and a moral act (Sklar,1973).[11]

Certainly, spirituality may be evidenced even while examining many fields or subject disciplines already mandated as core curriculum-history, science, and the humanities. Spirituality may also be reflected in the implicit faith natural to mankind, which is also echoed in the great religions of the world. Each one preaches kindness, temperance, integrity, love of one's neighbor, and reverence for God.

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[10] Ibid.

[11] Ibid.

When such an inclusion of spirituality is integrated and applied to public education, before long we may see a generation equipped not only with knowledge of facts and possessing skills and content; but a generation competent enough to contribute to the overall good of this nation. We then as community have participated in encouraging generations of students to rely on innate, foundational principles to interact and implore balance and wisdom as they meet the overwhelming challenges of their community, society and world.

The author's personal spiritual formation has been a way of life through practices where she entered into the presence of God, and articulated her experiences with the Trinity. These formational practices involved some forty plus years of a deliberate-deepening intimate relationship and connection with God. Included as part of these spiritual exercises are daily devotion, private and corporate intercessory prayer, meditation, reading Scriptures, reflection, journaling, engaging the Holy Spirit as Guide, listening to the voice of God, singing praise songs, and worship of God.

Throughout the writer's adolescent years, the writer's footsteps traveled on paths that afforded her lifetime opportunities to influence and teach other youth the Biblical promises, "made in the image of God." Everyone who observed the writer emerge would validate her gift of teaching as well as acknowledge the inspiration demonstrated in her life from the biblical directive, "Train children in the right way, and when old, they will not stray (NRSV)."

From the age of nine, the writer was called upon to teach younger children how to read the Sunday school lessons. Whenever there were Youth Days at her

grandfather's church, she was asked to be the youth leader. Both religious and public school teachers sought her as a mentor to encourage and influence other teens to demonstrate discipline and order in a variety of life circumstances.

Demonstrating the Fruit of the Spirit were the ideals promoted by her parents and maternal grandfather, and passionately embraced by the writer. All evidence of structure, order and patience were the nicknames for this writer, and obedience was an automatic response.

One tremendous life experience for this writer was her early elementary educational years of being taught in the Catholic School System in progressive San Francisco. It was during this educational period that the writer recognized a strong impenetrable bond between church and school. There was a heavy emphasis positioned on including both components as necessary to enhance academic and spiritual growth. Quite possibly this was the spark that ignited the writer to pursue ethical teachings as norm and curriculum. For this writer, the daily highly structured academic teachings combined with the Sabbath day Baptist ethics were complex and competitive to say the least. Even as a teenager, her pastor recommended she tutor students with low skills along with teach the youth classes at her Baptist Church.

The high school years connected her with a petite framed English teacher, Verona Morton that demonstrated love and passion for students. She taught with confidence, authority and innovation, and she made literature seem intriguing. For this writer, the English teacher introduced the spiritual disciplines of meditation and journaling and she incorporated them as a regular mode of instruction. This

writer does not recall her teacher's religious choice, but she does reflect on the literature teacher's calming spirit and apparent inner strength. Moreover, these memories also evoke moments of peace and quiet when engaged in meditation and comfortable release when journaling. This influence was etched in her mind and inspired the writer to learn more relative to the transformative power of spirituality and reflectivity. The writer remembers witnessing the teacher's moments of meditation and journaling when the classroom was empty. Mayes raises several points of interest in his focus on teacher identification. "Teachers identified their own spiritual beliefs as having a beneficial effect on their professional lives…They general portrayed their relationship with students as caring, understanding, accepting, patient, and trusting and said that this was the result of their spiritual commitments."[12] This was how this writer viewed her high school English teacher and this was how the teachers of this study viewed themselves as reflected in Chapter 5.

Lastly, this writer credits the profound imprint marked by her interactions with Dr. Jacqueline Tilles, Professor of Secondary Teacher Education at Wayne State University. Dr. Tilles served as this writer's graduate advisor and her spiritual mentor. She was the first African American female professor who demonstrated and taught spiritual formation in the Master's program while preparing future teachers academically. This writer was directed to design 100 reading games for her Master's Project and attend spiritual formation classes at the advisor's church where the advisor served as the pastor. For Dr. Tilles,

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[12] Ibid.

spiritual preparation as a person and teacher academic preparation as an educator were inseparable. This writer embraces the same pedagogy.

As reflected by Jesus' example in the Bible, the writer attempted to model her life morally and in close relationship with an awareness of God. Once she realized the serene benefits of spiritual exercises from that early beginning, until the writing of this document, this educator has made a life commitment to present opportunities to connect with God through many of the disciplines stated earlier. The blending of education with connectivity aspects relating to God is the aim for this researcher.

CHAPTER TWO

THE STATE OF THE ART IN INTERCESSORY PRAYER

Today, the "ultimate concern" is that the African American educational community will discover in order to be successful in "teaching to the whole child" the 'village' must implement and develop programs of spirituality in public and higher education within the walls of its campuses. Both Clifford Mayes, Professor of Education and the writer concurs with Paul Tillich when he states " a teacher is expressing and engaging in "ultimate concern" which is the essence of true religiosity."[1] It is imperative then, that colleges and institutions of education be places where students and teachers alike feel free to reflect on spiritual dimensions. Hence, yielding to the Holy Spirit, who is the "Divine Teacher" presents a multitude of teachable moments to those who will receive God's word as "a lamp unto their feet, and a light unto their pathway." The following is the researcher's ministry model which is supportive of infusing spirituality within an educational context.

Researcher's Ministry Model-*Timeout For Teachers*

*Identify model of ministry
intercessory prayer for public school teachers

*Identify context
public school institution

[1]Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1983), 21.

*Emphasize key role for teacher

*Measure prayer effects of teacher

*Demonstrate that teachers and students matter to God

*Crucial to pray for students daily

*Set of action steps

Organize teachers to pray for a pre-determined time and length of duration.

Identify specific area of concern for prayers of intercession for students or classes of students by teachers.

*poor attendance, *low achieving performance,
*classroom behavior etc.

Provide time for collegiate interfacing for primary purpose and updates.

*parent group, *other teachers-contextual associates.

Offer private times of private intercession utilizing *Timeout for Teachers*, prayer book.

Offer method of reflection and response in accompanying journal.

Collect and analyze teacher responses and subsequent effects.

There are several noteworthy models utilizing intercessory prayer from Biblical and historical figures recording tremendous results. One such early church figure is Bishop Cyprian of Carthage, North Africa. Cyprian, A.D. 28-258, was a distinguished theologian and follower of spiritual formation. He is known for his teachings on The Lord's Prayer.

To be sure, there are thousands of people who engage in meditation and intercession on a daily basis. Yet the search for intercessors operating within the realm of a public educational field has been lacking. This is not to say that teachers do not pray in their own way, privately and personally. The lack and

forty year gulf of public permitted prayer seems to be on the outer streams of public education.

When the writer researched intercessory prayer ministry models for educators, the search found limited mention of teachers who dialogued or incorporated intercessory prayer at home. The following is a small listings of books that reflect attention or materials for teacher or student meditation, reflection or prayer: *Praying the Scriptures for your Children* by Jodie Berndt; *Stories for the Teacher's Heart* by Alice Gray; and *Light for my Path for Teens* by Humble Creek Publishing.

However, the writer was able to examine a book entitled *Transforming Children Into Spiritual Champions* written by George Barna, of Barna Research Group. He presented a current ministry model of which this writer adapted from the traditional church context to public education. Although this model was designed for teachers of church education, it incorporated some of the aims of this writer. A comparison of Barna's ministry model and this educator's state of the art intercessory prayer educational model is offered below.

Barna's Church Model	Researcher's Ministry Model "Timeout for Teachers Model"
*Congregational ministry to children	*Public school ministry to students
*Measure prayer effects in church	*Measure prayer effects of teachers
*The key role of the pastor	* Key role for the teacher
*Children matter to God	*Teachers - students matter to God
*Crucial to pray for children daily	*Crucial to pray for students daily
*Set of action steps	*Set of action steps

> Measuring the impact of prayer is a curious challenge. On the one hand, it is like striving to catch the wind-you just cannot get your arms around it and control it. On the other hand, assessing the difference that prayer makes may be a

> simple act of observation and faith. In my judgment, the prayer investment made by the effective churches may be the single most important venture of their ministries. [2]

Additionally, this ministry model identified five avenues of prayer offered to God. Avenue one and two were appropriate to have as features for this writer's ministry model.

- The first of those is from the teachers of the youngsters.
- Second, we saw that the teachers pray as a team, usually weekly.
- A third prayer component is the involvement of intercessors who volunteer to faithfully pray for the teachers and students, these individuals tend to have regular contact with the teachers-at least once a week-to gain updated information about needs and concerns.
- Fourth, because the ministry to children is highly valued in these churches, it is not surprising to find that the entire congregation frequently prays for that ministry.
- The fifth avenue of prayer emanates from the parents. Some of these churches organize prayer time for parents."[3]

> George Barna continues to proclaim, If you believe that prayers are answered by God and that the spiritual development of children matters, then it makes sense to have a genuine and significant prayer effort aimed at seeking God's blessings on this the work related to the moral and spiritual maturation of their congregation's young people. This is not something done in a formulaic manner, nor is it undertaken as a dry routine. Prayer works in these churches because the body of believers shares God's heartbeat about the importance of children and believes that prayer makes a difference in people's lives. The result is obvious; God blesses their efforts.[4]

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[2] George Barna, *Transforming Children into Spiritual Champions* (Ventura, CA: Regal Books, 2003), 5.

[3] Ibid.

[4] Ibid.

There is discussion in other fields and societal institutions that have inquired into the use of and have engaged in studies with respect to the effects of utilizing intercessory prayer. The medical field in particular has been presenting some remarkable findings in many studies that conclude in noticeable details as they have employed intercessory prayer as therapy or diagnosis. This writer finds the correlation as a beginning that may validate the incorporation of intercessory prayer as an integral and regular practice in other aspects of life.

In one such study conducted in 2000, "physicians at St. Luke's Hospital in Kansas City, Missouri, found that "patients admitted to a coronary care unit who were prayed for without their knowledge for four weeks suffered about 10 percent fewer complications than those who had no one assigned to pray for them."[5] This semi-model utilized intercessory prayer volunteers who invested commitment and time to seek transformation in the otherwise dismal or declining health of heart patients replicating component three of Barna's model. The writer's state of the art model also included intercession for students who were not aware of their teacher's actions, addressed by three of the context associates. Ideally, the in-context associates would function similarly.

A second medical study utilizing intercessory prayer also announced interesting findings. Recently, the impact of spirituality in the medical field was tested on 300 chronically ill HIV patients. The researcher studied the effects of intercessory prayer as a practice of healing. The study divided these patients into two groups of 150 patients each. For one group, the efforts of six dedicated and

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[5] Cynthia Cohen, "Prayer as Therapy" *The Hastings Center Report* (May/June 2000): 40-47.

disciplined prayer intercessors prayed daily for 30 days on behalf of the ill patients. The other group did not receive prayer. "Results demonstrated spirituality and the practice of prayer worked. In fact, according to reports, the prayer recipients showed marks of improvement in their overall health. On the contrary, the group not receiving the benefit of outside prayer showed decline and worsening conditions."[6] Applicable to the DPS, measurable factors will be perceivable when educators expect and view transformations within themselves first. To be sure, the limitations offered by the educational field will expand as educators learn to be free in their pedagogies and open to the liberties in the spirit.

However, ministry, religion and spirituality are often interrelated and interchanged from a variety of dimensions. Today, this writer further agrees with, Clifford Mayes who states, "Unfortunately, there have been few studies that look at the spiritual dimension of teacher reflectivity and practice."[7] It is this writer's ethical position that some elements of spirituality encompass: love goodness, kindness, patience, justice, strength, peace, faith and truth and education systems would be strengthened if their curriculum included these ethics.

There are a variety of opinions and disagreement to the extent and scope of intercessory prayer and spirituality among scholars, authors and religious leaders. Charles V. Bryant[8] refers to the Greek word *enteuxis* for "intercessory

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[6] Sara Davison, "Does Prayer Really Work"?, *Ophra*, September 2002, 260.

[7] Clifford Mayes, "Spirituality –Letting it Grow in the Classroom," *Educational Leadership* 56, (Dec 1998/Jan. 1999):12.

[8] Charles Bryant V., *Rediscovering Our Spiritual Gifts* (Nashville, TN: Upper Room Books, 1991), 19.

prayer" found in 1 Timothy 2:1. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone." He addresses this verse as a point of reference for the spiritual gift' rather than the opportunity afforded to every believer. He contends that praying is and should be as natural as breathing. Further he suggests there are those people endowed with the gift of intercessory prayer who have an extraordinary ability to discern the who, what and why specifies realizing tremendous results. At this point, the writer clarifies and acknowledges God has in fact, gifted some people with the spiritual gift of "intercessory prayer." There is no in dispute to that reality. Instead we assert for our purposes, we bring our attentions to the process of petitioning God with sincerity and faith for an opening to be embraced with God's presence, power and promise on someone's behalf.

Rachel Kessler[9] addresses spirituality in the classroom. She presents the question, how do educators make room for spirit/soul in the classroom? What experiences nourish the spiritual development of adolescents? She directly relates the lack of spirituality in the curriculum to self-destructive and violent behavior.

Although her article does not strictly address prayer or intercessory prayer, it does search for answers as to how a spirituality program can be integrated into a curriculum that addresses the heart, spirit, and classroom with strong academics.

Clifford Mayes, a well-known educator and proponent of cultivating the spiritual reflectivity in teachers, argues why we need to address the fairly widespread neglect of spiritual commitments in our teacher education programs.

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[9] Rachel Kessler, Spirituality in the Classroom, *Educational Leadership* v.56 no.4, (Dec. 98-Jan. 99):12.

In line with Mayes thinking are other educational theorists and researchers. Jerome Allender, James Moffet, Nel Noddings are just a few who undergrid current spiritual pedagogues, who contend that spirituality should grow in the classroom. A growing body of research supports spiritually oriented teaching and learning, and teacher preparation. Nel Noddings,[10] author of many books and articles that promote moral education speaks out frequently about spirituality in the schools. She has not supported prayer in any form, but she does advocate for the inclusion of spirituality rather than religion. Therefore she opens the avenues for educators to embrace the sacred without fear of reprisals. For the purpose of this study, this writer finds Nodding, and Mayes to be supportive of preparing and developing the educator in spiritual formation that would result in transference of spirit to students with explicit impact.

This writer ascertains the long over-due need for research and exploration into new teaching methods or the public school community. The separation between church and state should not be an issue for debate here. Important to commemorate, are the effects of fervent prayer on life circumstances and people.

Also significant to recognize are the current glaring and dismal results evidenced in poor test sores, dissident behaviors and low morals and ethics as a direct correlation to a lack of Christian spirituality. This writer contends that the relationship between teacher and student surpasses a six-hour school day.

Scripture overtly declares that the presence of God is transforming. The

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[10] Nel Noddings, *Educating for Intelligent Belief or Unbelief* (New York: Teachers College Press, 1993).

opportunity for the educator to help reconstruct negative influences into positive influences must occur with the preparation of the educator. When the educator embraces his or her own spirituality, then that transference might occur. It is the writer's hope to realize this occurrence within the Detroit Public Schools.

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundations for Intercessory Prayer

> Prayer may be viewed as the dialogue of the mind with God, as God is present in a way that goes far beyond the presence of human partners in dialogue. To pray is to invoke, adore, praise, thank, express sorrow to and ask blessings from our personal creator and Lord. Prayer may be uttered aloud or occur silently in the heart. It can take place alone or with others within the official liturgy of the church or beyond it.
>
> (*A Concise Dictionary of Theology*)[1]

Universally, prayer is viewed as communication between humans and God. Within the construct of prayer are dimensions that reflect specifics and dynamics relating to attitudes, and purpose. Larry Richards, author of *Every Prayer in The Bible*, lists at least twelve Hebrew and seven Greek words for "prayer."[2]

Hebrew:		
'Atar	to pray, entreat	childlike confidence
Shama'	to hear, listen to	confident expectation
Sha'la	request, petition	earnest prayer for something important
Greek:		
Aiteo	to ask for	to seek from God because he cares for us
Deomai	to request	to ask, confident of God's

[1] Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology* (New York: Paulist Press, 1991), 189.

[2] Larry Richards, *Every Prayer in the Bible* (Nashville, TN: Thomas Nelson Publishers, 1998), 9.

		grace and favor
Erotao	to ask, request	to seek response

Upon viewing this list of Hebrew and Greek works, we get a sense of the foundation for the Biblical view of prayer as it was established in Genesis. All of scripture derives its understanding of God and of man's relationship with God from this common source. Therefore, as it is consistent from Hebrew Old Testament and continues through Greek New Testament we ascertain that God will respond and move with compassion to anyone who appeals to Him. From this perspective, it is to be understood intercession is the entreaty in favor of another, to intercede or to plead on another's behalf, or to act as a mediator.

The Biblical foundations for intercessory prayer are drawn from early church tradition in which prayer was understood to be effective and formative through the practice of prayer. Students of the Bible will recall numerous times in the Hebrew Old Testament when Moses, Nehemiah, King David, Deborah, and countless unnamed men and women sought God's listening ear. In the Hebrew Old Testament, their prayers were frequently referred to as petitions, whereas in the New Testament these prayers are more so identified as prayers of intercession. The obvious reason being that Jesus Christ had not become "Word Incarnate" until the New Testament era.

Consequently, and without need to replicate the entire Bible, a few examples have been included for consideration from the New Revised Standard Version: Elisha's prayer for spiritual vision for his servant. "When an attendant of the man of God arose early in the morning and went out, an army with horses and chariots was all around the city. His servant said, "Alas, master! What shall we

do? He replied, Do not be afraid, for there are more with us than with them, "Then Elisha prayed, O Lord, please open his eyes that he may see" 2 Kings 6:17.

Similarly, Abraham recurrently offered prayers of intercession. One such time was for King Abimelech after a frightening encounter with Abraham. "Then Abraham prayed to God; and God healed Abimelech, and also healed his wife and female slaves so that they bore children. For the Lord had closed fast all the wombs of the house of Abimelech because of Sarah, Abraham's wife" Genesis 20:17-18.

A third glorious example of intercession was spoken by Elijah, who for Israel's sake prayed that God would reveal his power over the God of Ahab in 1 Kings 18:37. "Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back."

Likewise and subsequently as presented in the New Testament, Christians take their cue from the archetype and foremost Biblical example of ultimate intercession, evidenced through the life, death and resurrection of Jesus Christ. "It is Christ Jesus who died, who was raised, who is at the right hand of God, who indeed intercedes for us" Romans 8:3.

Assuredly, the Synoptic Gospels recount occurrence after occurrence where the Christ demonstrated his compassion for mankind. Any attempt to rank or esteem one over another would be submitted solely by the writer's bias. Yet the collaboration from the New Testament writers resolved to include specific occasions when Jesus Christ was witnessed offering intercessory prayers for the early church.

In the parable of the Friend at Midnight found in Luke the eleventh chapter, Jesus' lesson teaches that intercession for the needy requires the highest exercise of our power of believing and prevailing prayer. Intercession is the most perfect form of prayer, in that it is the prayer Christ prays on His throne. According to Jesus in this parable, the elements of true intercession are: "an urgent need, the willing love, the sense of impotence, the faith in prayer the importunity that prevails, and the certainty of a rich reward."[3]

In response to the attempt by Satan to actively unleash his fury against the apostles, Jesus intervened and prayed to God for their strength. This is just one occasion that Jesus indeed recognized the weakness and frailty of his students and entreated God on their behalf. "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers" Luke 22:31.

At more than one teaching session, Jesus speaks to his disciples encouraging them to pray. "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened" Matthew 7:7-11.

The Bible also records an incident that provided a teachable moment for Jesus Christ to pray a prayer of intercession for a dead individual, and friend, Lazarus. The public display by Jesus seemed to serve at least two purposes; first to acknowledge Jesus' power as given by God, and secondly to demonstrate to the people that time was not a factor in regards to answered prayer. "So they took

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[3] Andrew Murray, *The Ministry of Intercession* (Pittsburg, PA: Whitaker House, 1982), 30.

away the stone, and Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me" John 11:41-42.

The Bible besides presents a wealth of occurrences where others have prayed to God on behalf of someone else. Time spent in prayer will yield more than given to work. Prayer alone gives work its worth and it success. Prayer opens the way for God to do work in and through everyone. As God's messengers, the chief work should be in intercession for others. In it the presence of God is secured. Learning to trust the Divine assures prayers are heard, and intercession becomes the first refuge to seek in blessing others. Surely, God seeks intercessors as it is recorded throughout the Holy Scriptures and seen in the lives of Isaiah, Ezekiel, Elijah, Jeremiah and Peter.

Several incidents are presented in the ministry of Apostle Paul when he exercised the prayers of intercession.

In Romans 1:9, Paul specifically writes to the hearers of his letters that he never ceased to remember the saints and sometimes by names in his prayers, "mention of you always in my prayers." In Ephesians 3:14 Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

Paul prayed for a successful ministry for Timothy. "I am grateful to God-whom I worship with a clear conscience, as my ancestors did-when I remember you constantly in my prayers night and day" 2 Timothy 3.

Theological Foundations for Intercessory Prayer

"More things are wrought by prayer than this world dreams of."
Alfred Lord Tennyson

Prayers of intercession more us beyond ourselves into community. Pushed back to its Latin roots (*intercedere*), the word simply means "to stand between" or "to stand in the midst". When we intercede whether in prayer or in everyday life, we place ourselves before authority on behalf of another. The Hebrew prophet Isaiah understood the powerfulness of being a conduit for God's service.

> Upon your walls, O Jerusalem, I have posted sentinels; all day and all night they shall never be silent. You who remind the Lord, take no rest until he establishes Jerusalem and makes it renowned throughout the earth, Isaiah 62:6-7.

Seven points should be learned about the power of intercessory prayer according to Andrew Murray.

- First, prayer is both indispensable and irresistible.
- Untold power and blessings are stored for us in heaven.
- This power will make us a blessing to men, and fit us to do any work or face any danger.
- This power is to be sought in prayer continually and persistently.
- Those who have the heavenly power can pray it down upon others.
- In all ministries of Christ's church, prayer is the one secret to success.

It can deny all the power of the world, and fit men to conquer that world for Christ.[4]

Since all humanity is made in the image of God, intercession is a sort of democratic kind of prayer, where all can intercede for one another. Humankind can name before God those in any need or trouble whether the concern is known

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[4] Andrew Murray, *The Ministry of Intercession* (Pittsburg, PA: Whitaker House, 1982), 32.

or unknown. Intercession lends itself to odd ties and odd places; people can pray for others whenever and wherever the spirit comes upon us. Whenever prayers of intercessions are lifted, there is no bargaining with God. God's help is needed and the prayers of our friends mediate God's help. The promise of intercession is a serious commitment. Praying for others is not a means or making one's self feel better. When praying from the depths of the soul is central, people cannot remain untouched.

According to Howard Thurman, the efficacy of intercessory prayer becomes merely academic.

> I share my concern with God and leave the rest to Him. Does such a sharing do any good? Does it make a difference? Can you prove it? In what does proof of such a thing consist? The question of the effectiveness of intercessory prayer does not belong in the experience of the man who prays for his friend-it is his care that is poured out when he is most conscious of being cared for himself. When the hunger for God becomes articulate in a man so that it is one with his initial experience of God, it is the most natural thing in the world to share whatever his concerns may be. A man prays for loved ones because he has to, not merely because his prayer may accomplish something beyond this.[5]

Intercession is a small experience of watching at the foot of the cross. At the cross sprouts growth and an awareness to the suffering of others. Intercession demands growth in awareness of the need to support prayer with action. Serious intercession leads inevitably to an increase in generosity and an acute awareness of injustice and inequality. Thurman continues these same thoughts in *Jesus and the Disinherited.*

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[5] Howard Thurman, *Disciplines of the Spirit* (Richmond, IN: Friends United Press, 1977), 101.

> Often there are things on the horizon that point logically to a transformation of society, especially for the underprivileged, but he cannot cooperate with them because he is spiritually and intellectually confused. Now if his mind is free and his spirit unchained, he can work intelligently and courageously for a new day.[6]

Prayer is talking to God. As spiritual communication, it is sharing one's self with the Almighty. The basis intention is to pull one's self step by step, increasingly into a greater sense of God's purpose and sphere of divine life even while existing here on earth. David Ray, author of *The Art of Christian Meditation* states, "The aim of prayer is not primarily the meeting of the needs of the person praying but the transformation of the whole life to God's glory."[7]

Christ had just said in Luke 11:9, "Ask, and it shall be given." God's giving is inseparably connected with our asking. He applies this especially to the Holy Spirit.

> Here at once is the primary ground and basis of man's experience of prayer, "the givenness of God", as expressed in the hunger of the heart. This is native to personality, and when it becomes part of a man's conscious focus it is prayer at it best and highest. It is the movement of the heart of a man toward God; a movement that in a sense is within God. God in the heart sharing its life with God the Creator of all Life. [8]

John Calvin in his *Institutes of Christian Religion* states, "Prayer is the chief exercise of faith, by which we daily receive God's benefits. We learn by

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[6] Howard Thurman, *Jesus and the Disinherited* (Boston, MA: Beacon Press, 1976), 4.

[7] David Ray, *The Art of Christian Meditation* (Wheaton, IL: Tyndale House Publishers, 1977), 49.

[8] Thurman, *Jesus and the Disinherited* (Boston, MA: Beacon Press, 1976), 87.

faith that God supplies whatever we need in Christ and that we may draw from him as from an inexhaustible fountain."[9]

Theologically, intercessory prayer is the inherent spiritual meeting between the divine and human on behalf of someone other than self. Famed theologian Martin Luther connected the everyday person to "the priesthood of believers," according to 1 Peter 2:9. "But you are a chosen race, a royal priesthood, a holy nation, God's own people." He purported that individually; we are all intercessors and need not pursue the vested local clergy to petition God for subsistence, security or peace. Martin Luther further taught,

> Therefore, children right from the cradle on should begin to pray for the princes, for their brethren and companions. For here, you hear the command and the promise: "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you," in Matthew 7:7. You have been commanded to pray and promised that when you pray for will be given, as in Psalm 50:15, "Call upon me in the day of trouble; I will deliver you, and you shall glorify me. [10]

For this study, prayers were solicited for the formation, direction, benefit and equipping of students. Formation is described here as the more general process of being formed in Christ. Direction is explained here as the more specific process of guidance in being attentive and responsive to God's presence. Prayer is understood to mean the foundational and fundamental mode of communion and

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[9] Tony Lane and Hilary Osborne, John Calvin: *The Institutes of Christian Religion* (Grand Rapids, MI: Baker Book House, 1987), 203.

[10] John Dillenberger, *Martin Luther* (New York: Doubleday Publishing, 1962), 217.

communication that grounds, moves, promotes, changes and guides spiritual formation and direction of a person.

Spiritual formation and potential direction has traditionally been illustrated as the fruit of intercessory prayer, and as a result of a meeting with the divine's presence. Intercessory prayer is formative in that God's word affects a Christ consciousness. It may be directive in that it results in specific guidance in responding to that Word. The embodiment of intercessory prayer with intent of spiritual formation and spiritual direction for the care giving teacher formulated this writer's theory for the makings of a morally and ethically grounded educator.

Three Levels of Spirituality

There are many questions raised relative to levels of faith, degrees of spirituality, and the demonstration thereof. What is a spiritual person, or for that matter a spiritual life? What exactly is a person supposed to be doing? How does faith relate to the rest of life? In other words, what does the Sunday morning church experience have to do with the rest of reality, family, career or choices?

Margaret Guenther, author of *The Practice of Prayer*, offers three types of spirituality for consideration; personal, secular and Christian.

> Whatever its characteristics, every one of us has a spirituality, what Augustine called an *ordo amoris,* an ordering of our loves. Our personal spirituality is not what we profess to believe, but how we order our loves. That ordering may be matriculated, sometimes even unconscious, but the result in spirituality pervades our whole life and involves our whole person. Our stewardship of time, energy, material

> things, and relationships to our fellow creatures reflects the way we express that ordering of our loves.[11]

Thusly, the identification with one's personal spirituality, and spiritual exercises directly determines one's positive or negative daily activities. Personal responses help people see a glass half-empty or half-full. People are either led or they follow, they are influenced or influential, they seek God or flee from God. The level of spirituality demonstrated impacts a large sector of American society. For all its influence, the writer recognizes that people desire to be engaged in and pursuing something higher than themselves "to connect" to or produce life existence. There is a theological search within that needs to be directed.

This writer acknowledges there are any number of organizations and groups that meet for a common good with unified purpose and satisfactory agendas. In a sense, these people may feel a sort of "spirituality" that binds them together. In and of itself, their goals may even be lofty and admirable, but the connection is usually limited horizontally, and does not include the divine vertical connection. There is no unifying adhesive theological element.

For Christians, however, "spirituality" cannot be a neutral term. No matter how far people might stray and how confused they might become, the priority in life is clear. When the superfluous is stripped away and even those comforts that are good, little by little and bit by bit, in the end what someone wants and who they should love is God. This writer states here that spirituality is reflected in relationship to all of creation, and not just limited to the little circle of people whose lives are directly touched. Margaret Guenther continues,

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[11] Margaret Guenther, *The Practice of Prayer* (Cambridge, MA: Cowley Publications, 1988), 7.

> Christian spirituality, then is intensely practical, earthed, and real, for it is the way we live out our professed beliefs. It is a spirituality of relationship; not simply our relationship with God, but very human, embodied relationships in the here and now. How do we relate to others, those people in our lies whom we love as well as those with whom we struggle and do not like very much? It is easy to profess love for an unseen God, but infinitely more difficult to acknowledge the spiritual component in our relationship with a rebellious teenager or an irritating fellow worker. If there is indeed a God component in all human experience, our spirituality pervades-even as it is influenced by the office and the kitchen and the classroom.[12]

" Then God said, Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of he sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth. Genesis 1:6"

Consider in this scripture what God clearly proclaims. First, it is through a God given spiritual connection with all of God's creatures that God will engage himself. Secondly, it is the relationship within the deeper self that is also central to Christian spirituality. To know oneself and then embrace that self as the true identity in Christ is a principal and primary task of the individual Christian. Christians cannot and should not desire to be "spiritual soloists." Instead, Christians grow spiritually in self-knowledge within the larger context of community that encourages integrity. Otherwise soloists may risk being caught in a fruitless circle of self-absorption, smugness, complacency or self-delusion. The idea is to consider the issues of others rather than self.

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[12] Ibid., 9-10.

Historical Foundation for Intercessory Prayer

Be it known to all who enter here that Christ is the reason for these schools. He is the unseen but ever-present teacher in their classes. He is the model of their faculties and the inspiration of their students.
Catholic School Motto

Several legal and religious questions surface relative to the merging of intercessory prayer and public education. Is prayer really needed back into the school? Will prayer effect a positive change? Will the schools try to religiously influence the students? Why should those who do not embrace religion or religious practices be subjected to religious pressure? What happened to separation between church and state? Will freedoms be lost?

Obviously this writer is aware of the Constitutional position espoused between the Church and the State in the late 1700's. However, it is this writers' belief that intercessory prayer does not infringe upon or obliterate any individual rights authorized by this nation or given by God. To the contrary, within the parameters of intercessory prayer as suggested by this writer, only those educators willing to partake in and seek God's presence will experience individual spiritual formation.

Throughout American history, the church has always had a major impact in determining issues of societal concern. Pertinent to millions in this country has been the teaching of morals and family values to our youth. The founding leaders of this country engaged in serious and low-heated debates over religious rights, as they fled religious persecutions themselves and lack of freedoms that impacted their standard of living in other regions of the world.

From as early as the fourteen hundreds, religious groups demanded a standard of living and opportunity to exercise their faith without the imposing governmental reign of their former homelands. Early colonial communities and political and social structures were forged with the basics of religious standards. Intrinsic to these societal structures was the education of their children. Early "American History" records the church held a prominent seat in regards to providing structure, discipline and basics. Before little red schoolhouses were built, children met in small churches along the eastern coast of America. The first common school or elementary school as we call them today in the entire city of Baltimore in the 1700's was that in connection to St. Patrick's Catholic Church.

Today, as part of America's great landscape ascend impressive educational structures and academic campuses that dot the eastern coastline as institutions of higher learning and as trophies of architecture accomplishment funded by historically traditional Protestant faiths. Yale and Harvard are just two of several prestigious colleges and universities that began under the jurisdiction of the church's authority with curriculums including religious values as well as academic structure.

The American educational system's archives still remain inaccurate and incomplete when the general citizenry continues to overlook the tremendous cultural and educational contributions offered by the Historically Black Colleges and Universities of The South. All of these twenty-one educational institutions started in the pews of the black church when slavery was the catastrophic and deadening norm. Exceptional and distinguished African American or former

African pioneers, both men and women carved their contributions into some history books. These original one-room schoolhouses graduated African American men and women of valor and courage. Morehouse College and Howard University, to name a couple, started as a church school promoting quality education addressing academics and ethics as core curriculum. Not only is there a sense of pride for the black community to know that American figures like, Frederick Douglass, George Washington Carver, and Booker T. Washington improved the quality of life for blacks, but these people received character building instruction that assisted in their overall remarkable persona.

Almost as a "badge of blue-blood honor," families of financial means and social or political standing still prepare their children today to attend these prestigious and prominent measures of academic identification, because it is part of their historical and familial tradition. From the early beginnings of our nation until the last fifty or seventy five years, history recorded hundreds of thousands of communities that incorporated religious beliefs and prayer as a central part of their core curriculum with positive results and success. However, down through the centuries until we reach the nineteen-century, the American people have taken a turn from their original beliefs that embraced the need and desire to include the presence of the church in the schools.

The debate regarding separation of church and state does not stop with Atheists. Even though Atheists powerfully rally to defend their right not to acknowledge, or support in any way the presence of God, this writer concedes to

but does not support their posture. For this writer, the argument is mute; God is Omnipresent, Omniscient and Omnipotent.

Likewise the fierceness proposed by certain civil liberties groups, like the ACLU also speak against audible demonstrative connections to one faith persuasion over another. This writer contends that, the framers of the American Constitution and the country's founding leaders left a church-state/nation (England), not to run from any mention of God, but to acknowledge God without having to pay the state/monarchy as well.

Then, of course, public education suffered a fatalistic deterioration in this writer opinion with the ruling by the Supreme Court in 1963 favoring Madelyn (O'Hare) Murray. That lamentable decision established that her son would no longer be subjected to verbal recitation of prayer. Prayer was in effect taken out of school. At that point documentation from pubic educational institutions reported the decline of American children's foundation with resulting negative evidence of achievement and development. A thorough survey and critical analysis reflected the differential factors realized between schools with religious or spiritual emphasis and school districts without. As late as 1951, some twenty states permitted schools to begin the day by reading aloud a passage from the Bible.

For hundreds of years in this country, there have been various outcries about education. Since the early 1700's, the Catholic Church has boasted of resolute effects as a result of their academic and religious curriculum that encompasses some form of prayer. Posted in most Catholic Schools is the Motto that states their positional belief and direction in regards to the foundational

nurturing and formation of students. For some, political and social dialogue has recently arisen relative to the negative reports of the Catholic Church and their priests. Some have even tried to align these regrettable reports with their education teachings to students. However, any correlation supposed does not negate the value of infusing morality with spirituality or spiritual disciplines for both faculty and students. For this writer it intensifies the need. Positive results have also been evidenced in other nations that encourage prayer, spirituality or meditation in schools, such as in Japan, Spain and several African countries.

Every day around the country, media reports startling numbers of student failures, low academic achievement and declining reading and functional levels for a satisfactory transition into society. State educational agencies and departments of education deliberate about the negative return of taxpayer money as it results in developing a potential contributing citizen into an awaiting workforce. Educational and spiritual reformation is long overdue.

In the life of intercession there is a wonderful fellowship between heaven and earth. There is a world with its needs entirely dependent on and waiting to be helped by intercession. Biblical history has shown that God in heaven had an all-sufficient supply for all those needs, when asked. World history records millions of accounts of God's presence and manifestation through natural disasters, wars and chaos. As untold numbers of mothers and fathers prayed many days and nights for their sons and daughters to be sparred from danger, the cries of thousands of civilians reached the ears of God for a peaceful or tolerable governmental reign. Groups of prayer warriors have been known to hold all-night

prayer vigils for restoration of health, unity, and solutions. The mere actuality that history is a recording of past events validates those events resulted in the final climax due to the prayer of many people. History records past outcomes. Survivors of those outcomes are answers to someone's prayers.

According to Charles Spurgeon, famous English preacher of the 1800's, intercessory prayer is to be applauded. He preached that the best examples were shown in the Bible. Formidable saints of God like Abraham pleaded for his son Ishmael in Genesis 17:18, and King Solomon earnestly interceded with outstretched hands as he prayed for the assembled people at the opening of the temple recorded in 1 Kings 8.

> Four things stand out to me concerning intercessory prayer. First, the exercise of intercessory prayer is highly commended. Second, we are encouraged to enlist in it. Third, it is suggested as to whom we should pray. Fourth, all believers are exhorted to persevere in the exercise of the intercession for others.[13]
>
> Remember that intercessory prayer is the sweetest God ever hears...and is exceedingly prevalent. What wonders it has wrought! Intercessory prayer has stopped plaques. It removed the darkness that rested over Egypt, drove away the frogs that leaped upon the land, scattered the lie and locusts that plagued the inhabitants of Zoan, removed the thunder and lightning, stayed all the raves that God's avenging hand did upon Pharaoh and his people. We know that intercessory prayer healed diseases in the early church. We have evidence of it in old Mosaic times. When Miriam was smitten with leprosy, Moses prayed and the leprosy was removed. As to how many souls intercessory prayer has instrumentally saved, only eternity shall reveal it! There is nothing that intercessory prayer cannot do. Believer you have a mighty engine in your hand-use it well,

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[13] Robert Hall, *Charles Spurgeon, The Power of Prayer in a Believer's Life* (Lynwood, WA: Emerald Books, 1993), 123.

> use it constantly, use it now with faith, and you shall surely prevail.[14]

History chronicles the life efforts of Brother Lawrence of the Resurrection, sometimes called the "patron of housekeeping." He had been a soldier in the Thirty Years War and knew firsthand about violence and the evils of man. Once assigned the humble task of kitchen duty in the monastery and then in a cobbler's shop, he obediently accepted his duties with purposeful expectations to encounter God. Early history recorded the lifestyle of the desert fathers and mothers as well as many others that embraced their responsibilities with fervor as they prayed and petitioned God on others behalf.

> It can be difficult to think of the workplace as a spiritual community. To look for God in the irritating fellow worker, the incompetent administrative assistant, or the unwelcoming receptionist is indeed a challenge! To look for God in the drabness of much of our daily work can be even more difficult. It is easier to call on God in church during visitor's hours than to acknowledge the divine presence in the kitchen or the garage.
>
> Obedience kept Brother Lawrence faithfully in his kitchen and cobbler's shop. Obedience to our daily tasks, especially obedience promised in the sight of God and the Christian community, it can keep us faithful in our equivalent of the kitchen; I am not simply stuck here, I am called.[15]

It is this writer's belief that educators are "elected by God" before birth to fulfill a teaching post. It is also this writer's hope that teachers would view themselves like Brother Lawrence "in a calling" rather than "in a vocation."

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[14] Robert Hall, *Charles Spurgeon, The Power of Prayer in a Believer's Life* (Lynnwood, WA: Emerald Books, 1993), 127.

[15] Ibid.

CHAPTER FOUR

METHODOLOGY

At the onset of the implementation of this project, the aim was to offer the students of the Detroit Public Schools a more complete form of instruction from a teacher that included a daily and direct prayer relationship with God. This undertaking consisted of a three-phase process. First, the initial process began with thirty minute daily collaborative early Morning Prayer in this researcher's office; this covered a three-month period. In phase two, teacher private prayers were held in individual classrooms utilizing the intentionally designed prayer book, *Timeout for Teachers,* for educators during a three-week experimental time configuration. Phase three required recording the lived prayer experience in a journal. After the project was completed, participants summarized their experiences in a short survey.

Intervention

The actual intervention tool employed in phase two and three for this project was the intercessory prayer book, *Timeout for Teachers*, designed for teachers by this writer. Exerpts are provided from the introduction of this book. (See prayer book exerpts Appendix F).

> There are several hopes for educators as they engage in *Timeout for Teachers.* First and foremost, this is a book on Spirituality involving reading prayers, reflection and responses. Spirituality is defined as your consciousness and your connection to God. This book is designed for teachers,

> instructors, lecturers, faculty, college professors, coaches and Christian educators to use in fostering a deeper relationship through a purposeful timeout period of prayer.
>
> Secondly, it is my desire for you as educators to "embrace the teaching field" as a specific and divine calling rather than view your instructional efforts as work or as an underpaid and unappreciated career choice.
>
> When Timeout for Teachers is used as your own spiritual formational tool, you will feel free to delve into the inner core of your heart and subscribe to your primary charge by God to teach students. Your insight respecting the power and presence of God can be evidenced in how you implement your teaching strategies. [1]

There were eight topical chapters that covered the following student issues: attitude/behavior, love/compassion, morals/values, future/promises, guidance/choices, teachable spirits, wisdom/knowledge, and trust in God. Additionally, each chapter included around 20 prayers relative to students per chapter totaling over 150 prayers. Further, each chapter has a typical student profile for consideration, and a blank page for the current educator to respond. One unique feature about *Timeout for Teachers* is that every prayer included is Scripture based. The prayer book is designed after the early church practice *Lextio Divina* Method of praying Scriptures, for keeping in touch with the Divine presence of God, and the *Ignatian* Method of read, reflect and respond. A similar book including these practices is *Soul Feast* by Marjorie Thompson.

> The reflection narratives included in *Timeout for Teachers* are shared for your camaraderie in the teaching ministry as you see yourself in the unfolding drama of the redemption and formation of your students.
>
> Praying the Scripture is the practice of allowing the words of the Bible to literally form your prayer. This

[1] Christie Solomon Careathers, *Timeout for Teachers* (Kearney, NE: Christian Concepts, 2004), 6-7.

> method has been used for centuries as a way to stay spiritually linked to God.
>
> *Timeout for Teachers* is a deliberate effort on your part to arrange time during your day to speak to God. In other words, you will be engaging in intercessory prayer for your students on a daily, weekly or monthly basis. Your frequency directs your faith. Your faith directs your focus. Your focus frames your spirituality. It is this purposeful "timeout with God" that you seek.[2]

Finally, over a one-year period, this prayer book was compiled with the promises of transformation. The writer found several books of meditation and reflection that was apropos for most sectors of society including children, grandparents, teens, mothers and more. She did not find devotional or meditational resources geared for educators to pray scriptures over and for students. This was the added component desired by this writer to distinguish this ministry model.

> During your prayer timeout periods, lay aside your classroom troubles, cares and fears. Spend time reading, reflecting and responding to the Word of God contained in each chapter. Get to know God, his heart, his words, his voice and his power. "Know that the effectual fervent prayers of the righteous avails much." This book is not designed sequentially, but rather circumstantially . . . with the guidance of the Holy Spirit you may consider praying for several students or one student for a pre-set interval. For example, 'Teacher A' may pray a specific Scripture for two weeks on behalf of one student, while 'Teacher B' might pray every Scripture in a chapter inserting a different name from their roster, for a whole month.[3]
>
> The writer, author further sums the directives for effective use of *Timeout for Teachers* in this manner:
>
> I encourage you to pray, pray, pray and then pray again for your students. Their body, soul and spirit need

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[2] Ibid., 9.

[3] Ibid.

> nurturing, guiding and guarding and for a short period of the day, you are given that charge.[4]

According to researchers, Creswell and Brown, this phenomenological research, identifies, as part of the "essence" of human experiences concerning a single phenomenon, and described by the participants in a study was to describe the intercessory prayer experience for a sample number of teachers of a targeted high school in Detroit, MI. Tangible aspects of teacher-student relationships, impact on student behavior and other benefits also surfaced. Yet given the sensitivity and controversy of the substance of this research, this study may be continued by others, and evolve into possible future explorations of this teacher-prayer to God relationship.

Methods of inquiry included phenomenological reflection[5] by way of descriptive observations, interviews, journal entries and summarizing the "lived experience" in a final survey. According to John W. Creswell's book, *Research Design*, "Understanding the "lived experiences" marks phenomenology as a philosophy as well as a method and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning."[6]

At this stage in the research, the intercessory prayer methodology was generally defined as teachers praying corporately every morning, teachers praying

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[4] Ibid., 11.

[5] John Creswell, *Research Design,* 2d ed. (Thousand Oaks, CA: Sage Publications, 2003), 15.

[6] Ibid.

privately at least once a day for and on behalf of their students, and finally teachers recording their thoughts and views regarding their encounters.

The measurement of the data was conducted on a one-group post-test sample of a population of teachers defined as the staff of the sample high school, within Detroit Public Schools District.

Methodology involved the following steps. As backdrop for this undertaking, first, the researcher serving as an English Department Supervisor approached another Department Supervisor about the realities of the school's prayer policy. At this early onset, the first week in September 2003, the writer had no interaction with the principal as of yet. The principal had been out for medical concerns during this first week of the fall semester. The supervisor shared there was no local school official or written prayer policy. Through her five year tenure at this high school, there had not been any staff members that previously or currently participated in any collective prayer effort.

The writer presented the project proposal to this supervisor colleague in hopes of support and collaboration because of this supervisor's introduction and declaration of having a relationship with God. However, the collegiality bonding at this juncture did not adhere, and the supervisor without hesitation rejected the project plans. The supervisor colleague stated that the prayer sessions could not be conducted during school hours. The supervisor did not desire to participate, but wanted to be kept abreast of any developments toward that end. Interesting to this writer are the explicit inclusion of components four and five of Barna's church model which were also fundamental to this ministry model. Component four

states: children matter to God, and component five states: crucial to pray for children daily.

Yet as a result of a tragic shooting incident in the first weeks of September 2003, the writer was prompted to launch the initial phase of this project. The writer approached the principal and sought permission to begin the early Morning Prayer sessions with teacher. His response suggested frustration and somewhat defeat as he granted approval. The writer spent approximately three months with the educators in thirty minute, early morning, daily prayer sessions to encourage teacher ritual and routine, manifest this spirituality discipline, provide interaction with God and forge a bonding colleague relationships. More importantly, this phase set up a new foundational philosophy for teacher preparation, nurturing the spirit. As shared in Chapter Two examining the ministry model, crucial to any measure of transformative success was replicating two features or "avenues" of Barna's church model. Important to this writer and her ministry model was that the prayers emanated from the student's actual teachers. The foremost rationale was the student/teacher or care-giver/ care-receiver relationship.

The second feature significant for this ministry model was that the teachers pray as a team. For Barna's model the teachers prayed on a weekly basis. For this model, the teachers assembled together on a daily basis for internal and external construction. Features three through five were not conceivable to implement in this model, for practical limitations established within the local and district school policies. There was no vehicle or forum established to merge this type of parental or in-contextual intercessor participation.

According to a study by Nieswiadomy, 1993, "In this process the researcher brackets his or her own experiences in order to understand those of the participants in the study."[7] As a point of relevance to this document, this was also the writer's constitutional compliant reintroduction of prayer back into the public school system. At every morning session, different educators initiated the prayer session with little prompting by the researcher. Moreover, the educators participated in early Morning Prayer sessions without apparent or voiced concern for controversy or violating separation of church and state dictates. Further, these educators comfortably networked with open acceptance of researcher's new arrival at ministry context, unfamiliarity with researcher's persona, her work ethics, and her traditionally considered non-work related communications (prayer activities), as well as continue to be in compliance with her supervisory functions involving directives and evaluations.

The daily sequence of order for the instructor was planned to increase his or her spiritual life, before the teacher began his or her instructional day. Each educator would engage in the spiritual discipline of intercessory prayer to address typical student's concerns, issues and struggles, utilizing the *Timeout for Teachers* prayer book. Afterwards, these consenting teachers were free to journal about student's problems, victories, attitudes, behaviors, feelings, and the educator's interaction with the Divine in privacy and in confidentiality. This is the essence of human experience expressed through the teaching profession.

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[7] John Creswell, *Research Design,* 2d ed. (London: Sage Publications, 2003), 15.

In the second phase of this project, the sample teachers selected and prayed one or more prayers in the privacy of their classrooms for at least once a day from the prayer book, *Timeout for Teachers*. This phase ushered in a more personal and private interaction with the Divine's design of transformation through the example of Jesus Christ modeling intercessory prayer for others.

The initial calling of a teacher by God, the affirmative acceptance response by the educator, the obedience to sit at the "master's feet" and become the student, and the service rendered via curriculum and character, ethics and education, rhetoric and reason, integrity and intellect, wisdom and words positively impact and enlarge teachers and invariably students. Phase two- private intercessory prayer was spiritual formation at its optimal opportunity.

George Barna, noted researcher credited this area as a key role for the pastor, as this writer attributed the teacher's role as key. Another feature of Barna's model offered collective time for teachers and volunteer intercessors "to gain updated information about needs and concerns."[8] This is listed as avenue three in his model. As a personal way of releasing for teachers, the writer's ministry model offered moments of reflection patterned after Ignatian, an early church leader that affirmed spirituality through reflection. At the end of each day, teachers were requested to enter reflections in a journal, provided by the writer for a minimum of ten days to a maximum of twenty-one days. Again significant to this writing is clarification of the specific factors measured during the implementation of the ministry model. This project determined to measure and

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[8] George Barna, *Transforming Children into Spiritual Champions* (Ventura, CA: Regal Books, 2003), 9.

analyze a small sample of high school teachers' personal and professional response to incorporating the spiritual discipline of intercessory prayer as an additional teaching preparation strategy deemed by this writer as equally or more important for effective and authoritative instruction.

Negligible to the overall measurement of this project, but viable as positive auxiliary observations were the following factors:

- the frequency of prayers, the number of journal entries,
- the inclusion of week-end prayers in their journals,
- the specificity of their prayers, the action of praying in a full or empty classroom,
- or even the particular time of day for prayer.

Unquestionably, these aspects were regarded as valuable and contributory to the spiritual formation of educators; nonetheless this data might be used by this researcher and others for future study of measurable dimensions that effect teacher formation. Therefore, these elements were determined priority only if the sample teacher identified them as such. Otherwise, for the purpose of this writing inconsequential to this study and therefore not deduced to be as necessary to measure the educator's transformation.

Upon completion of this project, the teachers filled out a seven-question intercessory prayer survey. The survey was completed by the teachers to measure any principal and secondary transformations observed about themselves and their relationship with God. The project also expected to witness benefits experienced by the students who had interacted, been influenced by and received instruction

from the teacher's spiritual and professional teaching techniques. These phenomenon were not included in this data analysis, but indeed stated as appreciated by the teacher and considered as future study for other researchers. The writer takes the position that the three-week time constraints may have been a contributing factor for the minimum mention of student responses.

The researcher designed the format, researched Scripture and compiled *Timeout for Teachers,* the intervention book of prayers. Discussion of this intervention tool will be offered later. The context associates were solicited primarily for their work with different levels of students, support of writer and practices in intercession. Five of the context associates are also public school teachers with an average twelve years of teaching experience. They teach one or more subjects from 1st grade to 9th grade. Independently, they evaluated the prayer book's potential, edited, made suggestions for inclusions and exclusions of certain prayers, and rated the overall effectiveness for teachers of differing age/grade levels from their experience. These educators shared their daily teacher preparation techniques that fostered the initiative to offer strength, peace and direction through faith and prayer to other teachers.

As described in Barna's church model, avenue three supported the involvement of " volunteer intercessors or individuals that had regular contact with the teachers at least weekly."[9] A greater realization of in-house contextual associate's benefit might have been evidenced if either the researcher had an

[9] George Barna, *Transforming Children into Spiritual Champions* (Ventura, CA: Regal Books, 2003), 9.

established relationship with context, or timing for implementation of ministry model was extended.

One contextual associate is a Sunday school teacher working with teen-agers. She itemized the criteria to observe during the early Morning Prayer sessions. The seventh retired contextual associate worked with this writer to offer emotion, physical and spiritual support. Both contextual associates six and seventh were this writer's extra arms and legs, and they collaborated with the writer to compile or categorize the data from the interviews, surveys and journals.

This writer also benefited from the spiritual contributions of her four professional associates; they likewise made decisive contributions throughout the phases of this study. Professional associate # three dissected every scripture incorporated in *Timeout for Teachers* for validity. A fourth professional associate, a retired DPS principal, suggested the insertion of the student profiles included in *Timeout for Teachers*.

Professional associate # one, a religious studies professor offered insightful suggestions and read every document throughout the duration of the doctoral program. In addition, professional associates # one and # two gave theological insights on the interviews, surveys and journal entries. Professional associate # two, a college professor, presented sobering perspectives for the inclusion of prayer into public education as well as the possibilities for expansion into the college arena. Professional associate # one, and context associate # six, the Sunday School teacher, also offered triangulation in the selection or categorizing of journal entries that evidenced teacher transformation.

CHAPTER FIVE

FIELD EXPERIENCE

Data Collection

For the researcher, the data collections steps involved an interpretive approach including concerns expressing biases, values and a personal interest as a spiritually connected educator who also prays for staff and students. With this in mind, data collection was from a one-group post-test. First, this writer made the early Morning Prayer sessions and observations during the months of September and October of 2003. Next, the one on one-teacher interviews were conducted during the month of November, in the course of a convenient student-free hour. Contractually, the DPS high school teachers are given an hour daily to prepare themselves. This is the same specified hour the sample group of educators were asked to engage in intercessory prayer as substantive. Thirdly, the journals were distributed towards the end of January and were collected by the end of February allowing ample time for each educator to enter their reflections. Finally, the intercessory prayer surveys were both issued and collected the first week in March by this researcher.

Due to the organizational structure and protocol of the local schools in the DPS district, the policy for non-employee accessibility to students and staff obligated the writer to assume full responsibility in the data collection processes. Although, the DPS district has an open door policy for parents or visitors for staff

with a specific purpose, outsiders with no legitimate interest in the educational process are discouraged. Therefore, after discussion, both contextual and professional associates determined the possibility for a visible and regular presence of observers other than this writer during morning prayer, and sitting in on one-on-one interviews would be impeding and not teacher friendly. Moreover, since the writer was newly assigned to this context in the fall of 2003, the writer had no opportunity to form collegial relationships and insights to solicit in-house contextual assistance. In the church model presented by Barna, both outside intercessor volunteers and parent involvement was deemed to be crucial for an effective children's ministry. These are identified as components 3-5 from his model. There is an unequated bond cemented when home, community and school function as the one-third of a three-fold cord.

Data Analysis

The findings from the observations during early Morning Prayer sessions revealed several factors. First, there was a basic level of comfort for the educators with their colleagues. Secondly, there was a willingness of those who would hold hands in unity both at the beginning and closing of the prayer sessions. Educator # 3 didn't hesitate to extend his left arm with missing hand, nor did his colleagues avoid or hesitate to embrace him. Next, the body language exhibited during prayer sessions ranged from integrated rocking, regular movement by a female educator, E #1, and sporadic walking by other educators. Then, the prayer petitions often incorporated "speaking in tongues" by E #1. Generally, one educator began

intercessory prayer students while standing encircled. Others agreed with *amen's* or short words of affirmation. However, there were numerous occasions when at least three educators would continue in a round robin of corporate intercessory prayers. Other observations worth mentioning revealed a drop off in frequency of participation, possibly attributed to a low interest level, commitment to three phases of participation, or time management.

It also made perceptible to participants and this writer, the apparent incongruity of several silent observers who did not engage in promoting a process/an exercise/or a treatment that might benefit students overall while primarily strengthening their own well-being. The foundational philosophy and pedagogical essence of teaching is to research, examine and utilize any curriculum tool, avenue, resource or process that will address the multifaceted aspects of student's emotional, physical, intellectual and spiritual growth. It is how teachers measure their own growth in their profession. It is how their supervisors in their use of innovation and variety of instructional techniques evaluate teachers.

As follow-up, many educators who sporadically attended or inquired about morning prayer would frequently stop this writer throughout the day to share about a occasion when they prayed for a student on an emergency basis. These statements reflected to this writer an unfortunate philosophical departmentalized approach for instruction and one approach for the use of prayer. The hope of this research was to blend an understanding of education and spirituality, not to view each as separate entities. However, this writer finds that only those who embraced

intercessory prayer as an opportunity to give of themselves on behalf of another realized these benefits for students and more importantly for themselves. This is categorically evidenced by the invitation to the total staff, and the modest return responses of actual participation.

The writer presented the project plans to this supervisor, and the plans were rejected without hesitation. This supervisor did not desire to participate, but wanted to be informed about the prayer experiences concerning the staff. Intriguingly, this supervisor gave as explanation that although she prayed constantly for students and staff, and even though she was an ordained Methodist minister, she could not gather with staff during work hours to pray. Her workday began at 7:30 a.m. As a direct result of the school shooting, the September introduction to this targeted high school goaded the writer to construct a flyer (Appendix D) to invite staff members to the English Department at 7:30 a.m. before the start of each instructional school day to participate in morning prayer.

The English Department's outer office seemed ideal since it also was a gathering place for faculty on the north side of the building. The English Department included this researcher's inner office, a kitchenette, two small English storage book rooms, and a conference room. The early Morning Prayer sessions were held in the outer conference area. The writer's administrator's responsibilities within this context provided access to the entire staff and student records, without requirement of consent to place invitational flyer in faculty's mailboxes located in the school's main office, on bulletin boards within the English Department and flexibility of use of English Department. Researcher

Babbie suggested this single-stage sampling in his book *The Practice of Social Research.*

Over the course of three months, (late September to December, @13 weeks or 65-70 school days) the project took shape. The one-group post-test was first randomly selected from over 120 staff including 85 faculty/teachers. Neither the professional associates nor the context associates made any determinations into the final teacher selection process, and for this intent, only faculty were invited to participate, not auxiliary staff members. It is necessary to mention that a few auxiliary staff members frequently participated in the early Morning Prayer sessions, even though none received a flyer. One seventy-two year old male, part-time office assistant would sometimes appear at 7:00 a.m. and wait for this writer's arrival.

After the first systematic random selection or invitation, a series of subsequent stratification was necessary. Two context associates recommended this writer concentrate on interacting with the forty teachers housed on the north and south wings of the second floor. Due to the design of this school's four floors, there was a representation of both male and female teachers, a larger representation of subject discipline teachers housed on the second floors, and the greater number of potential teacher participants in this study. Soon after the selection process was accomplished, Secondly, this writer determined through further discussions with the context associates to make a convenience sampling and approach only the twenty-two teachers located on the north wing of the second floor to interview.

Creswell and Babbie described this convenience sampling less desirable, yet this writer found it advantageous for the purpose of this study and the analysis of their narrative data provided in their interviews, journals and surveys.

Significant to mention is that no staff member was excluded from morning devotion as observations were written on everyone who participated. As a result, the researcher recognized that regular visible fellowship and communication in this project would be essential to a serious commitment of completion of this project by the teachers.

Thus face-to-face interviews were conducted in the privacy of the educator's classroom using unstructured open-ended questions that were few in number and intended to elicit views and opinions from the participants throughout the month of November with the researcher taking notes and recording the responses later in private.

Once the interviews were completed, this writer ascertained from the twenty-two teachers who would be willing to go further and engage in intercessory prayer specifically for students for a two- to-three week period. Although all twenty-two teachers were invited to participate, attended at least three morning prayer sessions, and were observed during the three month period, only eight made a commitment to participate in this project. Attrition as explained by those staff members who did not fully participate in phase one-early Morning Prayer was mainly due to having enough time to meet required 8:00 a.m. staff arrival time and still prepare for first class instruction. From this group of eight, a final stratification sample of three was made for the following rationale:

1. each represented one of the four academic core curriculum disciplines

   ~(English, math and social studies, science)

   ~no science teachers returned commitment form

2. gender proportion ratio of 2:1 female to male teachers representative of school

3. greatest number of teaching experience in discipline with math exception

Accordingly, phase two began with distribution of the *Timeout for Teachers* prayer book and journals in January and collected by this researcher in February. The Intercessory Prayer Surveys were issued and collected by this researcher in March.

Instrumentation

Instrumentation used to measure the phenomenon of teacher generated prayer in school included four sources: observational protocol forms, face-to-face interviews, personal journal entries and a brief survey summarizing their intercessory prayer experience. The specifics addressed through this researcher's observations covered body and prayer petitions. Each educator that initially participated in early Morning Prayer was observed as he or she expressed themselves in prayer.

As a disclaimer, this writer acknowledges that prayer is a special and personal connection with God and needs no scrutiny or analysis. However for the purposes of this study, due to the very issues that cause hesitation and apprehension to incorporate prayer in the structure of public education, and to

give evidence to the spirituality of the sample group; this writer provided observations as one source of measurement.

Aspects of observation highlighted hand position, arm position, head position, body movement, and prayer petitions. The Intercessory Prayer Observation form is included as Appendix A. The following narratives give background factors of the eight participants during early morning prayer sessions. Narratives of E#1, #3 and #4 will be offered in the data analysis section. Pyrczak and Bruce writes "when a sample is very small, consider providing a description of individual participants . . . because the number of characteristics of participants that might be used to describe them is almost limitless, researchers must be highly selective in deciding on which ones to report."[1]

[1]Fred Pyrczak and Randall R. Bruce, *Writing Empirical Research Reports.* 4th (Los Angeles, CA: Pyrczak Publishing, 2003), 77-78.

Morning Prayer Observations Summary

Educator #1 Female

*Attended 60+ sessions

*27 years of teaching *Currently teaches 10th grade history

*Arms always open or extended up *Initiates Prayer

*Practices Christianity *Attends church two times a week

Educator #2 Male

*Attended 30+ sessions

*5years of teaching * Currently teaches 11th grade history

*Arms stationary *Hands closed *Prays generally

*Practices Christianity *Attends church twice a month

Educator #3 Male

*Attended 40+ sessions

*1 year of teaching * Currently teaches 9th and 10th grade math

*Arms open *One hand extended *Initiates prayer

* Practices Christianity* Attends church at least once a month

Educator #4 Female

*Attended 35+ sessions

*23 years of teaching *Currently teaches English

*Arms folded *Hands clasped *Prays for all staff

Practices Christianity Attends church three times a week

Educator #5 Male

*Attended 13 sessions

*First year of teaching – substituted 10 years *Teaches English

*Arms stationary or folded *Hands on waist *Prays generally

*Practices Christianity *Attends church every few months

Educator #6 Male

*Attended 13 sessions

*Enrolled in teacher training program 1st yr. *Teaches ESL

*Arms extended *Kneels and bows to pray * Practices Islam

*Prays alone in Arabic *Attends mosque daily

Educator #7 Female

*Attended 30+ sessions

*16 years of teaching *Currently teaches English

*Arms stationary *Hands clasped *Prays for all staff

*Practices Christianity *Attends church every Sunday

Educator #8 Male

*Attended 13 sessions *12 years of teaching *Teaches Special. Ed.

*Hands extended *Initiates prayer *Prays for all staff

*Christian Pastor *Attends church 4x's a week.

One of the twenty-two faculty, a male math teacher, attended early Morning Prayer in this researcher's office at least twice a week as a silent observer yet declined participation in any phase of prayer for students. On more than one occasion, this educator would venture to seek permission to use the office equipment during early morning prayer sessions disregarding the spiritual engagement. Subsequent professional observations noted by this researcher about this math teacher revealed an unfortunate consistency of disconnection with students as well.

The second instrument source used was the Intercessory Prayer Interview. It is included as Appendix B. There were five open-ended questions asked of the twenty-two teachers in the convenience sampling in the privacy of the teacher's classroom when students were not present. The math teacher mentioned earlier declined to respond to question five regarding spirituality. During the Intercessory Prayer Interviews, the researcher took notes and transcribed the responses at a later time. What is your role as an educator? How do you plan to impact your students? What is your best teaching strategy? Why did you enter the teaching field? What is your level of spirituality? Analysis of these responses are included in a later section. However, this researcher wanted to explore the correlation between teacher's spirituality and their educational philosophy. Included below are abbreviated comments from the eight participants.

Abbreviated Responses -Intercessory Prayer Interviews

Q #1: What is your role as an educator?

E #1 to let our light so shine

E #2 I'm a true coach

E #3 help students grow and produce

E #4 prepare young people

E #5 to teach students to write

E #6 to help my people

E #7 give students some skills

E #8 to teach them they have gifts

Q #2: How do you plan to impact your students?

E #1 these students need prayer

E #2 showing concern personally

E #3 giving a little extra

E #4 by caring and setting standards

E #5 listening . . . and being there there

E #6 show interest in them

E #7 showing compassion

E #8 being patient

Q #3: What is your best teaching strategy?

E #1 open discussion

E #2 discussion

E #3 being available after school

E #4 I encourage grouping

E #5 letting students have open discussion

E #6 one-on-one

E#7 make student comfortable

E #8 giving encouragement

Q #4: Why did you enter the teaching field?

E #1 to make a difference

E #2 to be a positive influence

E #3 to prepare students to function

E #4 I like literature and wanted to teach

E #5 to help young brothers

E #6 my community asked me

E #7 I always wanted to be one

E #8 it's part of my calling

Q #5: What is your level of spirituality?

E #1	it's my relationship with God	E #5	I don't go to church very often
E #2	somewhat spiritual as a coach	E #6	my people are religious people
E #3	I'm a spiritual man	E #7	I believe I'm very close to God
E #4	my spirituality defines who I am	E #8	a deep spiritual connection[2]

The third instrument used was a journal. This instrument provided opportunity for the educator to reflect and record personal commentary about their students and themselves. Sample reflections of their third entry are included for each of the eight participants to show thoughts, concerns and commitment to teaching profession. Included in Appendix C are photocopied journal entries of E #'S 1, 3 and 4. Pyrczak writes, "because a sample of convenience was used, generalizations to populations should be made with extreme caution,"[2] therefore analysis of this instrument will be offered with limitations.

Seven questions were posed on the fourth instrument of the Intercessory Prayer Survey. The questions are stated and included as Appendix D. As an educator, where does the practice of intercessory prayer fit? For this 2003-2004 school year, how often did you pray for your students? Why did you pray for your students? What did you expect to happen as a result of your prayers? Has there been any change in your relationship with God since you began to pray for your

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[2]Fred Pyrczak and Randall R. Bruce, *Writing Empirical Research Reports*, 4TH ed.(Los Angeles, CA:Pyrczak Publishing, 2003), 79.

students this school year? Has there been any change in your students since you began to pray? Has there been any change in you since you prayed for your students?

Unfortunately for this researcher E #6 experienced many employment concerns and was released from this sample high school earlier in 2004, and he did not complete a minimum of ten journal entries or the Intercessory Prayer Survey.

The following narratives are analysis of general observations of E #1, #3, and E #4. Relative to the findings of this research, the writer determined these three educators demonstrated support of this project's hypothesis pertaining to spiritually connected teachers experiencing potential immediate and future transformation.

*Each demonstrated a high number of early Morning Prayer visits.

*Each displayed commitment to initiate and lead prayer in sessions.

*All three were often early arrivals between 7:00a.m. and 7:15a.m.

*Each utilized different names of God throughout their prayers.

*Each referenced Scripture frequently.

*Each prayed for students and colleagues by name.

*Each made mention of benefits realized as an educator while praying.

*Each made references to their belief in the power of God to make a difference.

*All three gave feedback to others who prayed.

*They always prayed for school administration and school issues.

*They were faithful to sessions even when researcher exited.

Responses from interviews of sample group revealed an initial interest level to participate in the Intercessory Prayer Project. Yet these educators expressed concern for the reality of what their responses might reveal on the interview questions. Understandably, hesitation surfaced when these educators revealed to this writer, their supervisor, personal statements of their commitment to regularly interact with God, dimensions of their spirituality that ranged from infrequent praying to praying at least five times a day, and estimated percentage of church involvement. Hitherto none mentioned intercessory prayer.

Albeit, within the interview, in some slight insertion or hint, each educator except E #6 stated students' behavior, attitudes and communication needed prayer. With researcher's prompting to explain, seven of the participants cloaked their responses in a religious coat of piety. None of the participants indicated they prayed in the consistent manner described as required course of action for this project. These educators prayed for students in situational defensive mode. Certainly, none reflected in journal method about answers to prayers or changes in themselves as a result of prayer. Their prayer practices seemed traditional rather than transformative.

This researcher, as a form of "mental disinheritance", disembracing themselves from the old African proverb, "It takes a whole village to raise a child" inferred statements that highlighted student problems rather than teacher responsibility. Again, mesmerizing for this writer was the lack of perception by

most of these educators to connect or correlate teacher preparedness with the use of one of the spiritual disciplines, intercessory prayer.

Research by contemporary educators like Clifford Mayes vigorously promotes the cultivating of spiritual reflectivity in our teacher education programs. He and others contend that educators who promote spirituality in the classroom demonstrate sensitivity. For this researcher, a question arose as to how and to what extent, the mainstream of teachers ground their ethical and moral convictions? In other words, her search was to find out "what do you do to prepare yourself to teach?" The interview revealed educators statements' supported these teachers prepared more academically rather than spiritually. A further analysis of comments from interview questions to E #1, E #3 and E #4 additionally revealed the following:

- clear purpose in life is to teach academic substance
- a public acknowledgement of love for youth
- seriousness about career
- satisfaction with their instructional performance
- commitment to show compassion for students with issues

To this researcher's surprise, none of the participants stated prayer could be used as a tool, treatment or cure when responding to Q #3. Included in this research are references to the medical field, where study supported their findings for the use of prayer as a treatment. From this observation, this researcher drew parallels from doctors and educators in their hesitancy to engage in any different professional approach that are identified with the institution of religion. However,

this researcher further contends that small studies like those referenced in the medical field and this study incorporating prayer in the educational field, have not produced any data that itemized harmful effects with the use of prayer.

Responses shared by female educators about Q #4, "Why did you enter the teaching field were consistent with their oral prayers during the three month prayer period and reflected in their journal entries. Male educators #2and #4 entered college for teacher preparation. E #5, #6 and #8 all over forty years old entered teaching as a second career. Neither teachers E #5 or #6 indicated a calling from God to teach. E #5 substituted for ten years with DPS and was requested to earn teacher certification or find other employment. E #6 was prompted to earn teacher certification in the U.S as a way to stay using an Educational Visa. Additionally, he shared with this researcher that his former years as medical doctor in Asia did not afford him opportunity to practice medicine in America without board certification. Therefore, his community encouraged him to consider teaching biology and other sciences that required only a year of study given his field experience. E #8 is a pastor of a small congregation and determined to blend the two fields together.

The last question reflected another aspect of the aim of this inquiry. Spirituality is defined in words and phrases relating a way to connect with God. A person's level of spirituality ranges from an interpretation or correlation with the things of religion to lifestyle of moral and ethical living. The three educators in this sample presented a sure confidence in how they related to God.

Responses entered into journals by this group continue to share a teacher's heart. Participant's personal thoughts included at least 10 entries of reflections about the experiment. Striking are the similar comments referring to overall intercessory prayer experience, the theme of God's power, a commitment to the teaching profession, a genuine compassion for students, and an understanding of the struggles of students academically, emotionally, and spiritually. Importantly also revealed here is the awareness of their relationship with God as they call out in prayer for their student's pain, lack of wisdom and knowledge, weaknesses, vulnerability, and character development. (Appendix E)

Three evaluators (researcher, professional associate #1 and context associate #6) were each given the journals independently to analyze the data individually, and then confer with each other, thus presenting triangulation by researcher, as Creswell suggests. Their heartfelt thoughts are recorded later in abbreviated narratives and included as the most passionate evidence to this writer for support.

Responses on the Intercessory Prayer Survey revealed faith, summary of feelings, and expectations of fulfillment of prayers. The data collected showed consistency in participants' remarks and in the interpretation of results by researcher, context associates and professional associates. Only the survey responses were analyzed per question as positive or negative impacts relative to intercessory prayer for the eight respondents. As a result, a neutral interpretation was not offered as this writer hypothesized prayer would make a difference in an educator's personal and professional life. Data is reflected in Table 4.

Questions numbered 1, 5, 6, and 7 were interpreted by researcher and professional associate as 85% or seven out of eight participants responding positively. Educator #5's responses were interpreted as negative or no feeling of change. The context associate only concurred with the findings for questions five and six as it related to Educator #5,

1. As an educator, where does the practice of intercessory prayer fit?
5. Has there been any change in your relationship with God since you began to pray for your students this school year?
6. Has there been any change in your students since you began to pray?
7. Has there been any change in you since you prayed for your students?

Table 4. Triangulation Percentages for Positive Responses of Participants

Questions	#1	#2	#3	#4	#5	#6	#7
Researcher	85.%	100.%	100.%	100.%	85.%	85.%	85.%
Professional Associate	85.%	100.%	100.%	100.%	85.%	85.%	85.%
Context Associate	100.%	100.%	100.%	100.%	85%	85%	100.%

Abbreviated Journal Entry Responses

Educator #1:

impressed upon my heart that our students are like sheep without a shepherd . . . we who know the power of prayer must stand in the gap for these children . . . fill in the blanks with the names of those . . . very helpful and convenient . . . the first prayer (A New Attitude) . . . I am to model what the new man is like . . . I believe that was the start of a new start in regard to how I view this awesome privilege of being a teacher . . . on pg. 6 . . . who, what, when, where, why called to teach . . .

much is given-much is required . . . pg. 7 is like a menu of delectable dishes open for a hungry person . . . on. pg. 8 . . . on pg. 13 . . . the heart God has given me for teaching . . . to put off my old man in practical ways, behavior, tone of voice . . . needs me to be transparent.

Educator #2:

show me your paths . . . guide me in your truth . . . my prayer is to never give up on my students . . . I pray for my student #A, let her learn to receive correction about her behavior in a positive manner . . . ask you to break this spirit of fighting . . . I hold up the students today . . . I pray that I will not let the challenges and situations to overcome me or my students . . . release your angels . . . I pray for you to establish peace . . . let the staff and students be perfect . . . II Corinthians 13:11 . . . I have a 12th grader who lost her mother this week . . . I hold up to you in prayer Student #B . . . comfort her and give her strength . . . place people around her that will direct her path . . . comfort all the students who are mourning . . . I wish I could offer more for students who have lost a parent . . . I give you thanks this week, I pray that I have helped at least one student . . . when I gave it to her, she smiled.

Educator #3:

I say the prayer "Pleasant Classroom" in terms that I can lead my class into a great lesson . . . teach them about being responsible . . . I pray for peace in my classroom and the school . . . my footsteps are guided so that my class is lead in the direction God desires . . . he asked me why do I go to church and I used that as my opening to tell him of the gift of Jesus . . . if he understands that, that would

have been the best lesson I could ever teach to anyone . . . I prayed for understanding for my student looking for spiritual assistance . . . I pray his heart is softened, he sees the grace granted throughout his life . . . the prayer "Bad Advice" is one I pray for many of my young men students . . . I can see much potential in some . . . that they stop following those on destructive paths . . . in some young men, I see a change, some better, some worse . . . I know He will shape them into strong Black man . . . I know what God can do because He has done so much for me . . . today I feel prepared for my students, mentally, spiritually, physically, and academically . . . I have a calming peace inside . . . I can see that starting my routine of exercising and praying every morning is helping me stay focused and have endurance physically and spiritually . . . I have a peace that this is the right place.

CHAPTER SIX

REFLECTION, SUMMARY, and CONCLUSION

This writer is overwhelmed with the multitude of fresh streams that have flowed from the river of opportunities for the educational arena. Before the writer embarked on this project design, several layers of fears had to be unraveled relative to viable possibilities, ethical understandings, local and district policies, religious preaching, teacher interest, cooperation and time constrains. To be honest, this writer hesitated in indecisiveness as to selecting a context. From past experiences, State of the Art Ministry Models have been implemented into tradition church or para-church contexts as expected. Even though the writer does not serve in a pastoral position within the local church, the opportunities to connect with the congregants in a project implementation effort was open, promising and quite available. However, the divine directive was not.

In fact or maybe more ironically, and within the same time frame of late 2002, the writer was solicited by the pastor to develop material for a New Member's Manual designed for a nine-week study for newly churched or re-entering lay people. As the director of the New Member Ministry, the charge was set and organization began. Important to this writer was the necessity to include teachings about the local Baptist Church structure as well as components to sustain a growing, searching Christian. Of course, these components included

prayer along with several other spiritual disciplines. In reflection, the possibility to utilize the local church, as context almost seemed too easy, built-in and routine, yet this writer felt no inner influence or inner promptings to combine efforts. The Holy Spirit did not.

Likewise the Holy Spirit provided an alternative opening to introduce the study of the Bible in a college setting. Interesting enough, academia approves the study of the Bible as literature, but not the inclusion of prayer. This writer was given regular remuneration to teach an English course entitled the *Bible as Literature* in regular fifteen-week classes, and again the writer was not impelled to utilize the college as context.

The reality of selecting the public school system as an appropriate contextual choice continued to stir up apprehension, because of the structural order that hovered around in the mindset of this teacher, other educators, community and the government structure. Nonetheless, the writer knew emphatically the need for God's presence in the public education context was pressing. The obvious and greater impact was glaring, the potential for transformation was limitless, and the calling for the writer to accept affirmatively was not negotiable. Therein the first hurtle was conquered, but no sigh of relief came.

This writer reflects on further uneasiness relative to the actual ministry model, specific contextual site and project implementation because the writer was in transition awaiting administrative appointment to a new school. At this point the writer was on an educational leave of absence. Originally, the writer

anticipated working within a DPS middle school that was situated on the outskirts of Detroit's boundaries. The intended context would have engaged educators that had collegiality with this writer, and in-house contextual associates. This would have alleviated a lot of stress for this writer. Therefore, the writer was a little disappointed when notified about the transfer in school sites. Needless to say, other concerns arose relative to implementation, that fostered in her a small sense of second guessing the choice to make a difference in the spiritual lives of educators. The comfort level was possibly shaken, but solid enough to still grasp.

For this writer, the design of the model became very important. In the original selected middle school context, the writer hoped to offer several teaching sessions on the spiritual discipline and power of prayer for teachers. The design would have included precise times of corporate prayer for a specified sampling of troubled students, modeled after several intercessory ministry models explored in the medical field. Measurement would have addressed student behaviors and attitudes over a determined time frame.

The intervention tool was a result of the middle school principal's approval to demonstrate her measure of spirituality in school and the need to pray for students. As a point of interest, this middle school was forever changed when an eighth grade male student became involved in the murder of his mother. Additionally, most of the student profiles contained in the *Timeout for Teachers* prayer book were reflected from that middle school's student profiles. Hence, adjustments were necessary with the new assignment and in the ministry model.

When this writer was assigned as administrator at the targeted high school, the writer sought direction from the professional associates as how to design a ministry model for an unfamiliar context and unknown group of teachers. The challenge engaged this writer in her own need of deep prayer. At times she wondered how she could get to the inner core of the school. This writer would not recommend that future researchers embark on serious study and analysis of any context without prior familiarity of the contextual needs specific to that context, determined crucial as shared in the church model. In the media portrayals of the DPS schools, there was specific substantiation to ascribe generally to the majority of schools within the school district that reflected collective characteristics of the district on a whole; i.e., low-test scores, increasing drop out rates and violence. Yet to be fair, the dynamics germane to the high school could not be ascribed to the middle school. Therefore, this writer and future researchers might consider those factors as pertinent and valuable when future study ensues.

The immediate and serious call for this writer to incorporate early Morning Prayer was highlighted by this school's unfortunate and extremely tragic occurrence of a student shooting within the school's first floor main corridor at the 3:00 p.m. hour. The writer had never experienced such vulnerability, violation and sense of victim helplessness. The loud cries of pain, disconnection and destruction struck more than bones, body, glass and walls. This writer heard herself praying out loud, "O' God, don't allow death," as she ran down the second floor flight of stairs to the in-school crime scene. From that third week in September, intercessory prayer began for this educator. It was clear why the

passion to implement the ministry model was not ignited in the confines of the new member class or the college literature class. Others were already commissioned to those arenas and all apprehension was elevated. Again, the moment for her to respond like Isaiah was replicated in the hallways of this public school. "Hear I am, Lord, send me."

For this writer, one remarkable conclusion surfaced; the intercessory prayer model must be continued in this contextual site as well as be introduced to other faculty in schools within the DPS district. The entire faculty of this context in some form or another raised the painful truthful reality; "our children need prayer." Although most of the teachers voiced outrage and violation, many also took this opportunity to place blame on parents and society for not teaching ethics and morals. This attitude of pointing the finger is exactly relevant to the search for this writer to present to educators a need to become inclusive in the care of this country's future leaders. Educators must embrace their individual calling and emit the fruits of the Spirit not only when he or she is in Sunday service, but in daily living for others to witness, embrace and eventually adopt as a positive way to life. This unfortunate attack did not happen by accident in a school established on the morals and ethical tenets for living. This shooting occurred in public view in front of an all-glass cafeteria by former dropouts who felt comfortable enough to return to a school where they did not achieve success and wreck havoc on the lives of at least 1,500 people.

Another revelatory point of interest was the obvious compartmentalized perspective and thought process constructed about prayer by educators. Clearly,

many educators have misunderstood or misinterpreted the freedom provided by God and the constitution in regards to prayer and religious expression. This ministry model demonstrated the inherent freedoms and ease of use. Yet, a large number of teachers only function in emergency mode. The regrettable incident at the high school was similar to the middle school experience for the young male and the death of his mother. The principal of this middle school immediately sought me out to offer prayer for the students. Nonetheless, when the sample teachers engaged regularly in intercessory prayer publicly and in the privacy of their classrooms, the teachers expressed to this writer informally a consistent calming sense of being personally connected to God who is in charge of life, people and circumstances. It is the writer's hope that early Morning Prayer sessions continue as regular routine. The researcher has already invited the sample group to initiate prayer sessions and encourage a larger representation of faculty to make a difference.

For future researchers, this writer suggests increasing the time factor for initiating private prayer for a standard four-week period. Although the time constraints were not as subject to be impacting, it would have given each educator more time to inspect their own attitudes, moods, behaviors, student relational responses and transformation.

This writer further recommends a possible study of individual or small numbers of students as they relate to a transforming teacher. Ideal factors of interest might include increase in class attendance, fewer numbers of student

discipline reports from transforming teacher, increase in students achieving passing grades, change in student dispositions and other comparable aspects.

One of the most beneficial tools of measurement was the journal. Not only did it evidence heartfelt responses to their prayers, but it also brought ownership and responsibility to the teacher for someone's children in an immediate and unavoidable way. When a student loss a parent and the teacher prayed for their comfort, the teacher requested that God supply a quick relief. The teacher was expecting real rapid comfort for peace in the classroom, and smooth continuance in instruction.

In conclusion, the writer was greatly inspired throughout the design and implementation processes. The individual and collaborate contributions by contextual and professional associates enlarged the scope of generosity, as often appreciated by colleagues, but not always stated. Many encounters were determined beneficial and stretching. Certainly, prayer, spirituality and the inner components thereof were foundational pillars that helped this writer construct stability and assurance of her educational calling. The thirty-year journey has not culminated but has been redirected down another path less traveled. The educational arena has been stirred up to the limitless possibilities of this country's students.

A greater spark of interest has emerged for the *Timeout for Teachers* prayer book. The writer expects to present this teacher tool to Wayne State University's College of Education Teacher Training Department. The writer is also encouraged to develop a prayer book series for other career choices, *Timeout*

for Nurses and Doctors, and *Timeout for Lawyers* and the like. The research alone has built-up a wealth of foundational stones for troubling issues and individual concerns. Moreover, *Timeouts* benefits may be realized when used in the prison contexts, nursing home contexts, and other facilities where the staff has a built-in relationship that covers a minimum of a six-month duration. Prayer and intercessory prayer particularly invigorate this writer to take it to its highest. The prospects to conduct workshops and retreat teachings on prayer and other spiritual disciplines are hopeful and desired by this writer. Further Ph.D. study might also be looming over the next horizon for this writer.

This writer has concluded exercises utilizing the spiritual discipline of intercessory prayer is not only transformative for both teacher and student, but deemed necessary for any growth to be realized. God does indeed respond to those who diligently seek Him. Teachers are considered incomplete and ineffective without a constant touch from God. When teachers seek to be in the presence of God, nothing can remain the same, not people, not situations, not attitudes, not lack, not test scores, not even self.

The writer reiterates the conclusion that incorporating intercessory prayer has in fact impacted these teachers positively, transformed their personal perspective about the calling of a teacher, developed a refreshing attitude towards instructional strategies, increased their compassion and prompted a more positive influence on and for students. When given the opportunity teachers will engage in prayer for their students.

APPENDIX A

INTERCESSORY PRAYER
TEACHER OBSERVATION FORM

INTERCESSORY PRAYER
TEACHER OBSERVATION FORM

Name: _____ **Date:** _____ **Visit#** _____

Subject: _____ **Years of Teaching:** _____

Prayer Positions:

Kneeling _____ **Standing** _____ **Sitting** _____

Position of Arms:

Folded _____ **Raised** _____ **Stationary** _____

Position of Hands:

Clasped _____ **Extended** _____ **Open** _____

Eyes:

Open _____ **Closed** _____ **Teary** _____ **Other** _____

Voice:

Silent _____ **Singing** _____ **Praying** _____ **Other** _____

Comfortability:

Yes _____ **No** _____

Other:

_____

_____

_____

APPENDIX B
INTERVIEW QUESTIONS

INTERCESSORY PRAYER
INTERVIEW QUESTIONS

1) **What is your role as an educator?**
***to deliver instruction** ***to help students reach potential**
***to make connections between life and education** ***to serve as a role model**

_____
_____
_____
_____

NOTES:_____

2) **How do you plan to impact your students?**
***caring *listening *praying for students *showing concern *giving a little extra**

_____
_____
_____
_____

NOTES:_____
_____

3) **What is your best teaching strategy?**
***making students comfortable** ***delivering instruction**

_____
_____
_____
_____

NOTES:_____
_____

4) **Why did you enter the teaching field?**
***love of students *can make a difference *want to share knowledge**
***feel it's a ministry**

_____
_____
_____
_____

NOTES:_____
_____

5) **What is your level of spirituality?**
***level of spirituality includes devotion *awareness of God through nature, animals and people *inner voice of comfort and peace**

APPENDIX C
INTERCESSORY PRAYER SURVEY QUESTIONS

INTERCESSORY PRAYER SURVEY

E #____

1. As an educator, where does the practice of intercessory prayer fit?

2. For this 2003-2004 school year, how often did you pray for your students?

3. Why did you pray for your students?

4. What did you expect to happen as a result of your prayers?

5. Has there been any change in your relationship with God since you began to pray for your students this school year?

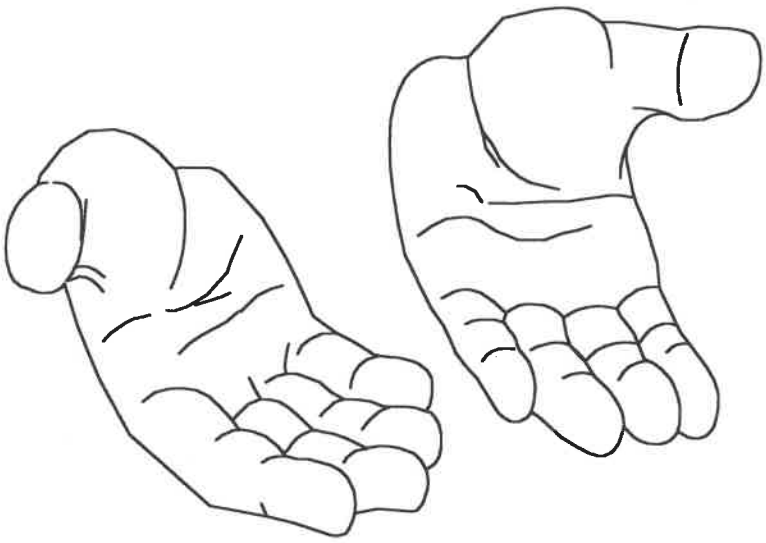
6. Has there been any change in your students since you began to pray?

7. Has there been any change in you since you prayed for you students?

APPENDIX D
EARLY MORNING FLYER

YOU ARE INVITED TO

EARLY MORNING PRAYER



7:30-8:00 EVERY MORNING

ENGLISH DEPARTMENT OFFICE-243

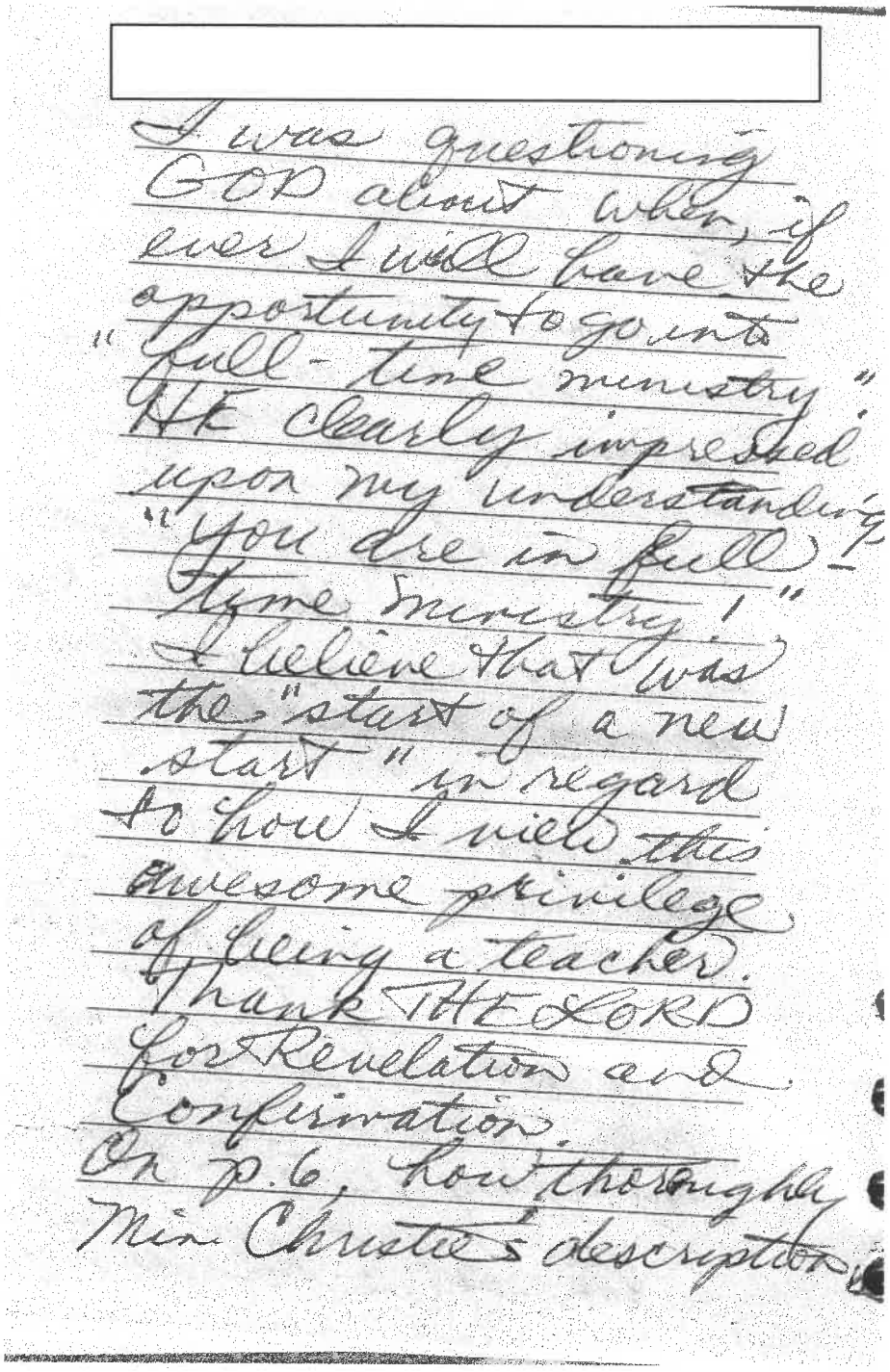
C.SOLOMON-CAREATHERS

APPENDIX E
INTERCESSORY PRAYER JOURNAL ENTRIES

Diary
(p. 2)

impressed upon my heart that our students are like "sheep without a shepherd". On those two days this lack of guidance became overwhelmingly and disturbingly evident.

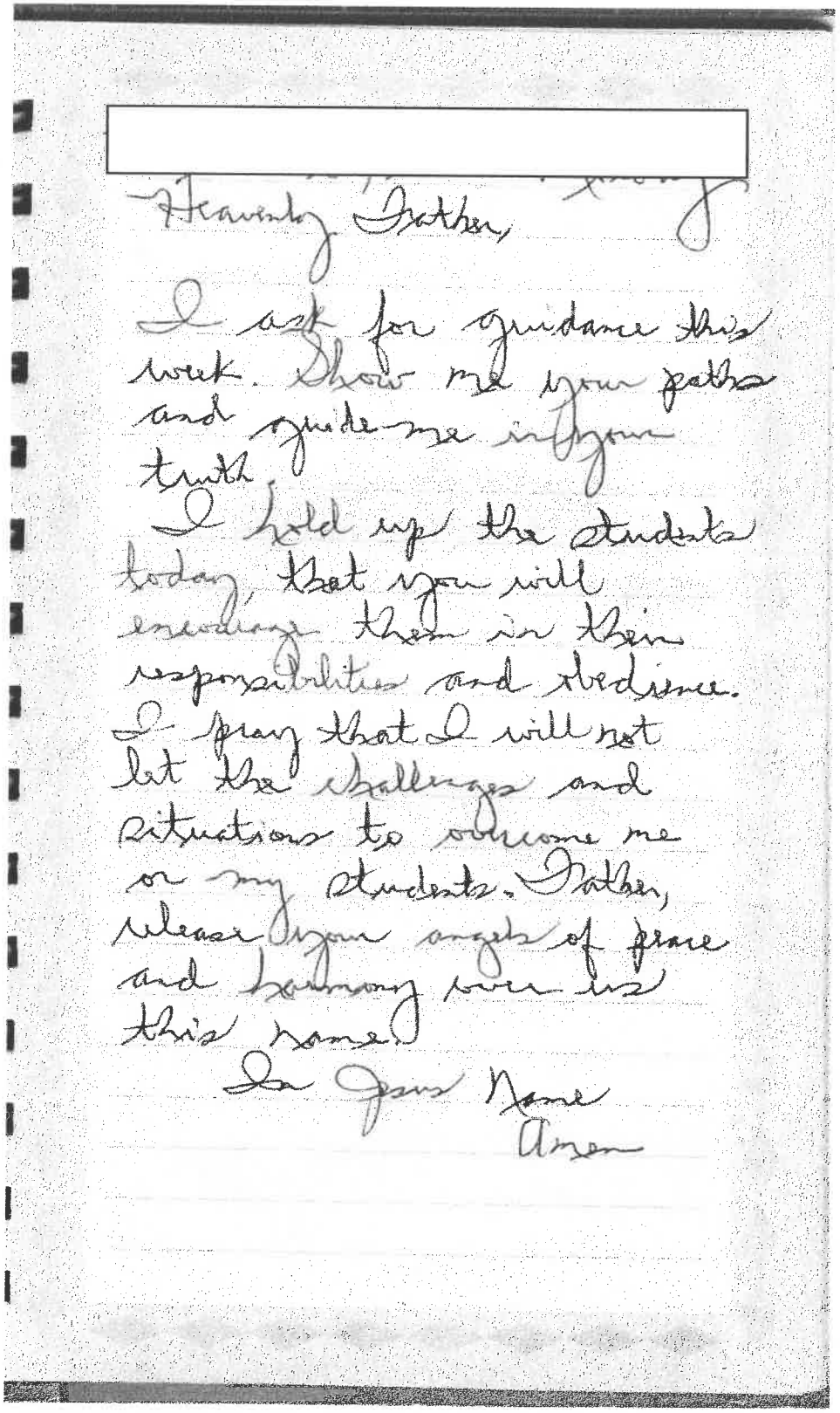
We are the Shepherds of the students here at Northern. We, who know the power of prayer must "stand in the gap" for these children over whom GOD, and the State of Michigan have given us stewardship and authority.



I was questioning GOD about when, if ever I will have the opportunity to go into "full-time ministry" HE clearly impressed upon my understanding "You are in full-time ministry!" I believe that was the "start of a new start" in regard to how I view this awesome privilege of being a teacher. Thank THE LORD for Revelation and Confirmation. On p. 6, how thorough Miss Christie's description

of "Teacher" answers
the who, what, when, where,
why + how of a Servant of GOD
called to teach. Truly,
so Whom much is given,
much is required!
p. 7 - The Table of Contents
is like a menu of
delectable dishes opened
for a hungry person to
select from.
In the Introduction, on
p. 8, the second paragraph
and on p. 13, the last
two paragraphs especially touched me
as a "mirror image"
of the heart GOD
has given me for
teaching. Thank you
so much Miss Christie, my
Beloved Sister IN CHRIST.

to put off my old man in practical ways. In behavior, tone of voice. THE LORD needs me to be transparent, so that HE can have a vessel through which HE can show His Kingdom. OUR LORD JESUS CHRIST told people, "The KINGDOM of GOD is near you." When students of Northern see me, "THE LORD" wants them to see and feel that I know THE LIVING GOD, and that they can, too.

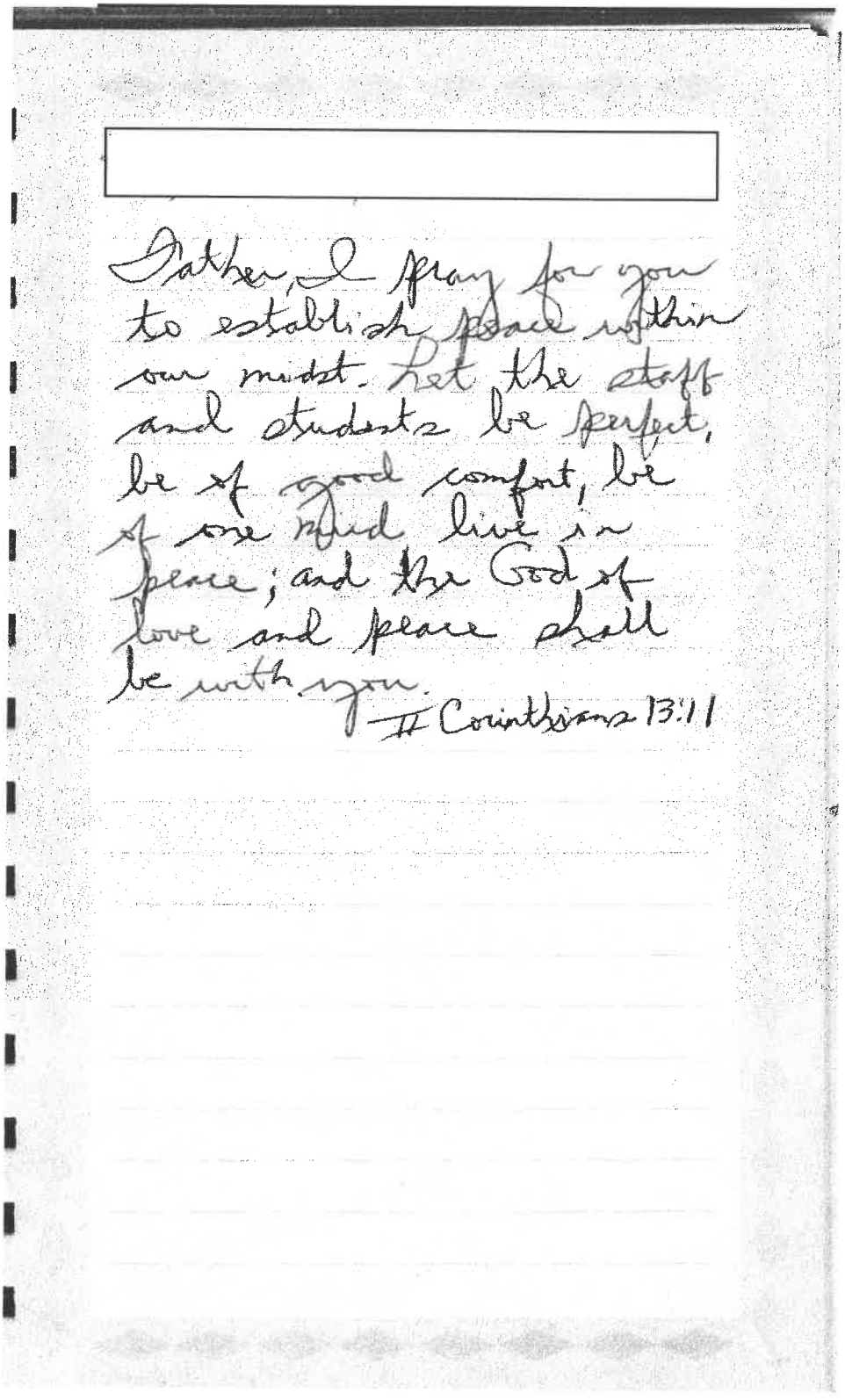


Heavenly Father,

I ask for guidance this week. Show me your paths and guide me in your truth.

I hold up the students today, that you will encourage them in their responsibilities and obedience. I pray that I will not let the challenges and situations to overcome me or my students. Father, release your angels of peace and harmony over us this week.

In Jesus Name
Amen



Father, I pray for you to establish peace within our midst. Let the staff and students be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

II Corinthians 13:11

[redacted]

Death -

I have a 12th grader who lost her mother this week. This prayer journal will begin with a prayer for her, as well as for other students who have experienced the lost of a parent.

Heavenly Father,

I hold up to you in prayer [redacted]. She is mourning the death of her mother. I ask you to comfort her and give her strength. I ask you to place people around her around that will direct her

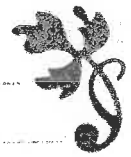
I was able to talk to one of my students about the goodness of God. He asked me why do I go to church and I used that as my opening to tell him of the gift of Jesus and the purpose of His blood shed. I did not want to overwhelm him but I hope that he sees why God is needed in his life. He thinks that he is not perfect so why go to church but hopefully he understands that was the purpose of the life, death, and resurrection of Jesus. If he understands that, that would have been the best lesson I could ever teach to anyone.

I prayed for understanding for my student looking ~~for~~ spiritual assistance. I did not approach him again and will only enter when he opens that door. I still pray that his heart is softened and he sees the grace granted ~~throught~~ through out his life.

The prayer "Bad Avice" is one I pray for many of my young men students. I can see much potential in some although they are not realizing or ~~fulfut~~ fulfilling it. I pray that they stop following those ~~whose~~ who will lead them on destructive paths and fulfill God's Purpose for them. In some young men, I see a change, some better, ~~so~~ some worse. However, I know when God is done with them, He will shape them into the strong Black ~~Men~~ Man He wants them to be, they must first let Him in.

Today was a day where I felt prepared. I was ready for my students, mentally, spiritually, physically, and academically. I had confidence in my lesson and faith that I could handle the problems they would have concerning yesterday's incident. Also, I had a calming peace inside that helped me through. It just felt like it would be a productive day.

The last few days have been hectic but I try to do my best when it comes to my job. I can see that starting my routine of exercising and praying every mourning is helping me stay focused and have endurance physically and spiritually. I am frustrated would comments my friends and family have made about Northern but I have a peace that this is the right place.



APPENDIX F
TIMEOUT for TEACHERS Prayer Book

TIMEOUT

FOR

TEACHERS

**Over 150 PRAYERS
FOR TEACHERS to develop
a spiritual relationship
with God**

CHRISTIE SOLOMON-CAREATHERS

CHRISTIAN CONCEPTS

CC

Scripture quotations, unless otherwise indicated, are taken from *The New Oxford Annotated Bible,* authorized New Revised Standard Version.

TIMEOUT FOR TEACHERS
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by Christie Solomon-Careathers

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Christian Concepts

TEACHER:

ONE
WHO
TEACHES,
INSTRUCTS,
COACHES,
MENTORS,
EDUCATES,
INSPIRES
ANOTHER'S
POTENTIAL,
CAPABILITY,
AND DESTINY,
IN PUBLIC AND
PRIVATE CONTEXTS,
THROUGH FORMAL
AND INFORMAL SETTINGS.

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Introduction

There are several hopes for educators as they engage in *Timeout for Teachers*. First and foremost, this is a book on Spirituality involving reading prayers, reflection and responses. Spirituality is defined as your consciousness and your connection to God. This book is designed for teachers, instructors, lecturers, faculty, college professors, coaches and Christian educators to use in fostering a deeper relationship through a purposeful timeout period of prayer.

Secondly, it is my desire for you as educators to embrace the "teaching field" as a specific and Divine calling rather than view your instructional efforts as work or as an underpaid and unappreciated career choice. It was not until 1982 after ten years of teaching that the connection was made for me. I thought I had been doing something noble and admirable by teaching English to inner city teens. Of course, now I am eternally grateful for the guidance of the Holy Spirit who revealed to me that teaching was not a job or career, but a ministry unto God.

When *Timeout for Teachers* is used as your own spiritual formational tool, you will feel free to delve into the inner core of your heart and subscribe to your primary charge by God to teach students. Therefore,

personal and regular periods of devotion are the secret to making this guidebook relevant and formative for you as you prepare for interaction and instruction. It is my belief that your spiritual development is directly reflected in your student's success. Your insight respecting the power and presence of God can be evidenced in how you implement your teaching strategies. As a result, each chapter of *Timeout for Teachers* contains the following components:

- Different chapter topics
- Read section: Twenty or more Scriptures from Old or New Testament relative to chapter topic
- Reflect section: Narrative of student
- Blank Respond page for your response to chapter experience

Take notice that I've included two fundamental practices commonly adopted to get the most out of prayer and Scriptures. Today's prominent scholars use both the *Ignatian* Method of meditating on Scriptures, and the *Lectio Divinia* Method of praying the Scriptures.

THE IGNATIAN METHOD

The reflection narratives included in *Timeout for Teachers* are shared for your camaraderie in the teaching ministry as you see yourself in the unfolding drama of the redemption and formation of your student. After reading the narratives for each chap-

ter, you should ask yourself, "what does this say to me?" How are my student's experiences similar to these? What did the teachers of these students do to minister to their concerns? How can I as an educator address the life issues of my own students? How can I make a difference? What can I do to let my hurting students know that God cares for them?

LECTIO DIVINA
(Praying the Scriptures)

Praying the Scripture is the practice of allowing the words of the Bible to literally form your prayer. This method has been used for centuries as a way to stay spiritually linked to God. Each chapter in *Timeout for Teachers* has over 20 Scriptures related to the chapter title. It is full of opportunities to engage the Word of God through prayer. Together there are over 150 Scriptures that you may use as creatively as needful.

Timeout for Teachers is a deliberate effort on your part to arrange time during your day to speak to God. In other words, you will be engaging in intercessory prayer for your students on a daily, weekly or monthly basis. Your frequency directs your faith. Your faith directs your focus. Your focus frames your spirituality. It is this purposeful "*timeout with God*" that you seek.

During your prayer timeout periods, lay aside your classroom troubles, cares and fears. Spend time reading, reflecting and responding to the Word of God contained in each chapter. Get to know God, his heart, his words, his voice and his power. Know that the "effectual fervent prayers of the righteous avails much."

This book is not designed sequentially but rather circumstantially. You are encouraged to receive optimal benefits by completing the read, reflect and respond portions. I further invite you to complete an entire chapter before proceeding to another. However, if God so directs, then feel free to select your own path according to your desired embarking point. Although I have not specified a rigid time period or frequency rate, with the guidance of the Holy Spirit you may consider praying for several students concurrently or one student for a pre-set interval. For example, 'Teacher A' may pray a specific Scripture for two weeks on behalf of one student, while 'Teacher B' might pray every Scripture in a chapter inserting a different name from their roster, for a whole month. It is your relationship with God that directs your concerns and prayers for them.

However, it is anticipated the teacher will reach a "centering moment", so overcome the guilt often accompanied with feelings of inadequacies as a teacher. Re-

member that you have been called by God and for that reason consider the following tips:

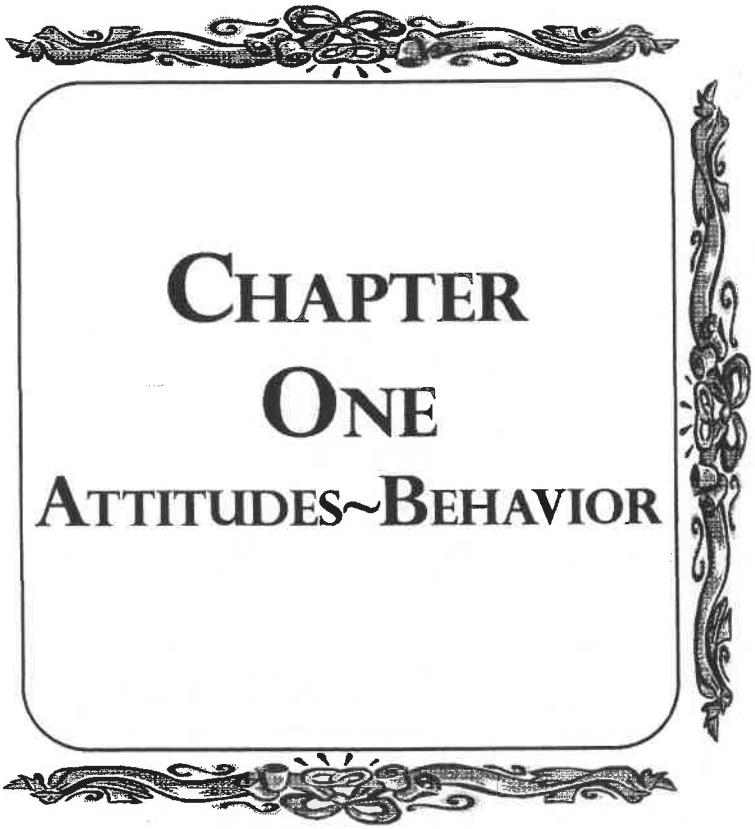
- Set aside a minimum of fifteen minutes in regular practice to engage yourself in prayer as an educator. This optimal timeout with God could be initiated immediately before your duties. It's quality time that you pursue.
- As you read God's Holy Word, meditate until your mind and spirit are quiet. Do not think of the things of the world, the flesh or the enemy. Decide to think God's thoughts. Find a private place with God. Get into your own corner. This may be at home, in the classroom before students arrive or anywhere that you may be alone with God.
- Pray the promises of the Scripture as related to your student's specific situation.
- Insert your student's names into the printed scriptural prayer, and pray sincerely and confidently that God hears your prayers.
- When your reading, reflection and respond period is completed, experience rest, relaxation, refreshing and renewal, as you have received a Word from the Lord Jesus Christ.
- Keep a daily journal to record the experiences that you have so they can be referenced in the future as "spiritual

renewal in the classroom."

Remember that you are a vital and most significant member in the larger scheme of life. You are responsible for impacting hundreds and thousands of students, young and old, male and female. God has given you a tremendous trustworthiness and you must know that everyone is not gifted in this manner. Be careful to take this charge as somberly and humbly as possible. I encourage you to pray, pray, pray and then pray again for your students. Their body, soul and spirit need nurturing, guiding and guarding and for a short period of the day, you are given that charge.

If in fact you are called to teach, instruct, mentor or direct another, then you must approach each and every opportunity with your student's future destiny in mind. It becomes imperative that you take time to prepare yourself for a mighty work.

As a final thought, I am reminded of God's purpose for us his creations. *"I know the thoughts that I think towards you, thoughts of good and not of evil to your expected end."* (Jeremiah 29:11)



CHAPTER ONE
ATTITUDES~BEHAVIOR

READ PRAYERS OF INTERCESSION

1

NEW ATTITUDE

Show

———————

how to put off
her old self,
which is being corrupted
by its deceitful desires,
and make her new in
the attitude of her mind.
Cause her to put off
falsehood and speak truthfully,
and to refrain from sin
when she is angry.
Above all,
do not let ————————
do anything
that would give
the devil a foothold in her life.
Ephesians 4:22-27

2

PAST HISTORY CONFESSION

Let

---

be quick to confess sin,
knowing that you
are faithful and just,
and that you will
forgive him his sins
and purify him
from all unrighteousness.
Don't let him
get bogged down
by his past mistakes;
rather, remind him that
he is a new creation in Christ,
that the old has gone
and the new has come.
1 John 1:9

3

JEALOUS

O Lord,
do not let

---

become jealous
like Miriam.
Do not
punish her
for her sin
she so foolishly
committed.
O God,
please heal her.
Numbers 12:11-13

4

BAD ADVICE

Let

_____,

be as a happy youth,
who does not follow
the advice of the wicked
or take the path
that sinners tread,
or sit in the seat of scoffers.
Take delight in your law,
and let her meditate
on it day and night,
so that whatever
she does
will prosper.
Psalm 1:1-3

5

ASSOCIATION

Keep men
of perverse heart
far from

_____

and let
her have
nothing
to do
with evil.
Psalm 101: 4

6

PERFECT EXAMPLE

Thank you
for showing
compassion to us.
I pray that

---

would follow
your example,
being compassionate
and gracious,
slow to anger,
and abounding
in love.
Psalm 103:8

7

GOSSIP

Don't let

---

exclude her peers
or participate
in gossip,
since a
perverse person
stirs up
dissension,
and a gossip
separates
close friends.
Proverbs 16:28

8

GENEROSITY

Let

---

open
his arms
to the poor
and extend
his hands
to the needy.
Proverbs 31:20

9

FORGIVENESS

Let

develop
the spirit
of forgiveness,
not seven times,
but seventy-seven times-
and more.
Matthew 18:22

10

BLESS ENEMIES

Cause

---

to love her enemies,
to do good
to those
who hate her,
to bless those
who curse her,
to pray for those
who mistreat her.
Help

---

do to others
as she would have
them do to her.
Luke 6:27-31

11

SALVATION

Cause

---

to confess
with his lips
that Jesus is Lord,
and that
he would believe
in his heart
that Christ
has been raised
from the dead.
so that
he can be saved.
Romans 10:9

12

DO HER PART

Let

---

use her gifts
for the common good,
recognizing how she fits
into the body of Christ
and using her special abilities
to build up
and complement others.
1 Corinthians 12:7-26

13

HARMONY

Let

_____

live in harmony
with her classmates,
being sympathetic,
compassionate,
and humble.
Don't let

_____

repay evil with evil
or insult with insult,
but with blessing.
1 Peter 3:8-9

14

KINDNESS

Let

---

be kind
and compassionate
to others,
forgiving them
just as in Christ
God forgave him.
Ephesians 4:32

15

CHRIST-LIKE

Show

---

that whatever he does,
in word or deed,
he should do
everything
in the name
of the Lord Jesus,
giving thanks
to God the Father
through Jesus Christ.
Colossians 3:17

16

OBEDIENCE

Let

---

understand
your word says
that children
should obey
their parents
in everything,
for this is
your acceptable
duty
in the Lord.
Colossians 3:20

17

RESPECT

Cause

---

to be wise
in the way he acts
toward his teachers,
making the most
of every opportunity.
Let his conversation
be always full of grace,
seasoned with salt,
so that he will know
how to respectfully
and graciously answer
his teachers' questions.
Colossians 4:5-6

18

HOSPITALITY

Do not let

---

forget to
entertain strangers,
for by doing so
some people have
entertained angels
without knowing it.
Prompt her to remember
those in prison
as if she were
their fellow prisoner,
and those who are mistreated
as if she herself
were suffering.
Hebrews 13:2-3

19

POWER

Do not give

---

a spirit of cowardice,
but rather
a spirit of power
and of love
and of self-discipline.
2 Timothy 1:7

20

ARGUMENTATIVE

Do not permit

---

to be quarrelsome;
instead, cause him to be gentle,
patient, and humble,
especially when others
in the classroom
are in the wrong...
because then they
will be more likely,
with God's help,
to turn away
from their wrong ideas
and believe
what is true.
2 Timothy 2:24-26

TIMEOUT REFLECTIONS ON JASON

COLLEGE STUDENT PROFILE

CHRISTIE SOLOMON CAREATHERS

REFLECT ON JASON

Jason was only in his second semester of community college. His mother insisted that he enroll right after high school. He managed to complete the first semester two classes with a low 'C' grade in Math and a 'D' grade in English. He felt a little disappointed in his Math grade, but he was extremely surprised and needless to say delighted to see the grade for his beginning English course. So this semester he felt a little more comfortable to register for the next level English course. Jason had figured this community college thing out.

Fortunately for him, he worked the day shift. This allowed him a brief run to the house, shower, change clothes and arrive to class only fifteen minutes late, if he didn't stop to eat, if he timed the lights just right, or if he didn't make plans with the fellows. Jason hadn't really made up his mind yet to be a student or a college Casanova. His plan this term was to meet a few female classmates and exchange numbers, in case he missed class which he definitely planned to do. Jason seemed to be working his female classmates just right and he hoped something more might develop with one of them. She seemed interested in more than English discussions. He noticed that she always volunteered to partner with him in the group discussions.

However, during the third week of class, the instructor started calling on the students individually to respond to the literary assignment.

Jason was never prepared. He hadn't read any of the narratives. He hadn't turned in one paper. He gave excuse after excuse. When the instructor gave out the monthly evaluation forms, Jason's performance was less than adequate. After the second evaluation, Jason became argumentative, defensive and noticeably more absent.

CHRISTIE SOLOMON CAREATHERS

RESPOND

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